

BUDDHISM FOR BEGINNERS



- * What causes us to be reborn?
- * How would a Buddhist describe true merit ?
- * What is the duty of children?
- * Does Buddhism teach the immortality of the soul ?
- * Life or Death
- * Freedom from Fear
- * Ignorance — the Greatest Taint
- * The Happy Road

Compiled by:
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FOREWARD

This book has been compiled as reference for those parents who realise the importance of religious education for their children. It is not merely sufficient for parents to provide their children with academic education for obtaining better jobs only. It is equally important that their children be provided with proper religious education and guidance, to enable them to be better people. This education is so essential that it should be a pre-requisite in one's life from childhood.

Parents should note that the teachings of the Buddha would be beneficial to their children with regards to their conduct, thinking and daily life. When put into practice, it would make them filial and upright, and they will be good and loyal citizens to their country.

In line with the Singapore Government's policy of introducing religious and moral education into schools, it is hoped that parents, just as the Singapore Government has, come to realise the need to instil religious awareness in our young generation. Thus, having this in mind, I have compiled this concise compendium of Buddhist teachings, with hopes that it will foster a clear and comprehensive knowledge of the Buddha-dhamma in the student.

I wish to express my deep gratitude to Mr. Lee Beng Huat and Miss Chan Gim Ai, who have so unselfishly borne the cost of printing this book, in celebration of the 60th birthday of Madam Ooi Sow Tiew.

Last but not least, I also wish to take this opportunity to thank the authors Ven. C. Pannalankara and Mr. Henry S. Olcott Mr. Ananda Pereira for the use of their books in my compilation. I am also very thankful to Miss Evelyn Lee for every assistance rendered to me towards the printing of this book.

MAY ALL BE WELL AND HAPPY

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01-07-1983

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ACKNOWLEDGEMENT

The cost of printing this book has been borne by Mr. Lee Beng Huat and Miss Chan Gim Ai, to celebrate the 60th birthday of Madam Ooi Sow Tiew.

On behalf of the Singapore Buddhist Meditation Centre, I take this opportunity to wish Madam Ooi Sow Tiew a peaceful, healthy and long life.

May the blessings of the Triple Gems be with her.

Ven. Sarada

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THE BUDDHIST LAYMAN'S CODE OF DISCIPLINE 239 **(SIGALOVADA SUTTA)**

*Namō Tassa Bhagavaṭō Arahataṭō Sammā
Sambuddhassa*

THE
BUDDHIST CATECHISM

BY,

HENRY S. OLCOTT

RESIDENT-FOUNDER OF THE THEOSOPHICAL SOCIETY

*Approved and recommended for use in Buddhist
Schools by H. SUMANGALA, Pradhana Nayaka
Sthavira, High Priest of Sripada and the Western
Province and Principal of the Vidyodaya Pirivena*

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Sinhara, High Priest of Sri Lanka and the Western
Province and Principal of the Vidyodaya Pirivena

DEDICATION

IN token of respect and affection I dedicate to my counsellor and friend of many years, Hikkaduwe Sumangala, Praḍhāna Nāyaka Sthavira and High Priest of Adam's Peak (Sripaḍa) and the Western Province, THE BUDDHIST CATECHISM, in its revised form.

ADYAR, 1903. H. S. OLCOTT.

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of Adam's Peak (Sri Lanka) and the Western Province,
The Buddhist Catechism, in its revised form.

PREFACE

TO THE THIRTY-THIRD EDITION

IN the working out of my original plan, I have added more questions and answers in the text of each new English edition of the Catechism, leaving it to its translators to render them in to whichever of the other vernaculars they may be working in. The unpretending aim in view is to give so succinct and yet comprehensive a digest of Buḍḍhistic history, ethics and philosophy as to enable beginners to understand and appreciate the noble ideal taught by the Buḍḍha, and thus make it easier for them to follow out the Dharma in its details. In the present edition a great many new questions and answers have been introduced, while the matter has been grouped within five categories, viz. : (1) The Life of the Buḍḍha ; (2) the Doctrine ; (3) the Saṅgha, or monastic order ; (4) a brief history of Buḍḍhism, its Councils and propaganda ; (5) some reconciliation of Buḍḍhism with science. This, it is believed, will largely increase the value of the little book, and make it even more suitable for use in Buḍḍhist schools, of which, in Ceylon, over one hundred have already been opened by the Sinhalese people under the general supervision of the Theosophical Society. In preparing this edition I have received valuable help from some of my oldest and best qualified Sinhalese colleagues. The original edition was gone over with me word by word, by that eminent scholar and bhikkhu, H. Sumangala, Praḍhāna Nāyaka, and the Assistant Principal of his Pāli College at Colombo, Heyantuduve Anunayaka Terunnanse ;

and the High Priest has also kindly scrutinised the present revision and given me invaluable points to embody. It has the merit, therefore, of being a fair presentation of the Buddhism of the "Southern Church," chiefly derived from first-hand sources. The Catechism has been published in twenty languages, mainly by Buddhists, for Buddhists.

H. S. O.

ADYAR, 17th May, 1897.

H. SUMANAYAKA,
High Priest of Sriyada and Galle,
and Principal of the Vidyodaya
Pitavana.

CERTIFICATE TO THE FIRST EDITION

VIÐYODAYA COLLEGE,
Colombo, 7th July, 1881.

I HEREBY certify that I have carefully examined the Sinhalese version of the Catechism prepared by Colonel H. S. Olcott, and that the same is in agreement with the Canon of the Southern Buddhist Church. I recommend the work to teachers in Buddhist schools, and to all others who may wish to impart information to beginners about the essential features of our religion.

H. SUMANGALA,
*High Priest of Sripada and Galle,
and Principal of the Viḍyodaya
Pirivena.*

THE BUDDHIST CATECHISM

PART I

THE LIFE OF THE BUDDHA

1. Question. *Of what religion¹ are you ?*

Answer. The Buddhist.

¹The word "religion" is most inappropriate to apply to Buddhism which is not a religion, but a moral philosophy, as I have shown later on. But by common usage the word has been applied to all groups of people who profess a special moral doctrine, and is so employed by statisticians. The Sinhalese Buddhists have never yet had any conception of what Europeans imply in the etymological construction of the Latin root of this term. In their creed there is no such thing as a "binding" in the Christian sense—a submission to or merging of self in a Divine Being. *Āgama* is their vernacular word to express their relation to Buddhism and the BUDDHA. It is pure Samskr̥t, and means "approach, or coming"; and as "*Buddha*" is enlightenment, the compound word by which they indicate Buddhism—*Buddhāgama*—would be properly rendered as 'an approach or coming to enlightenment,' or possibly as a following of the Doctrine of SĀKYAMUNI. The missionaries, finding *Āgama* ready to their hand, adopted it as the equivalent for "religion"; and Christianity is written by them *Christianāgama*, whereas it should be *Christianibandhana*, for *bandhana* is the etymological equivalent for "religion". The name *Vibhajja vāḍī*—one who analyses—is another name given to a Buddhist, and *Adbayurāḍī* is a third. With this explanation, I continue to employ under protest the familiar word when speaking of Buddhist philosophy, for the convenience of the ordinary reader.

2. Q. *What is Buddhism ?*

A. It is a body of teachings given out by the great personage known as the Buddha.

3. Q. *Is "Buddhism" the best name for this teaching ?*

A. No ; that is only a western term : the best name for it is Bauddha Dharma.

4. Q. *Would you call a person a Buddhist who had merely been born of Buddhist parents ?*

A. Certainly not. A Buddhist is one who not only professes belief in the Buddha as the noblest of Teachers, in the Doctrine preached by Him, and in the Brotherhood of Arhats, but practises His precepts in daily life.

5. Q. *What is a male lay Buddhist called ?*

A. An Upāsaka.

6. Q. *What a female ?*

A. An Upāsikā.

7. Q. *When was this doctrine first preached ?*

A. There is some disagreement as to the actual date, but according to the Sinhalese Scriptures it was in the year 2513 of the (present) Kali-Yuga.

8. Q. *Give the important dates in the last birth of the Founder ?*

A. He was born under the constellation Visā on a Tuesday in May, in the year 2478 (K.Y.) ; he retired to the jungle in the year 2506 ; became Buddha in 2513 ; and, passing out of the round of re-births, entered Parānirvāṇa in the year 2558, aged

eighty years. Each of these events happened on a day of full moon, so all are conjointly celebrated in the great festival of the full-moon of the oronth Wesak (*Vaisākha*) corresponding to the month of May.

9. Q. *Was the Buddha God ?*

A. No. Buddha Dharma teaches no "divine" incarnation.

10. Q. *Was he a man ?*

A. Yes ; but the wisest, noblest and most holy being, who had developed himself in the course of countless births far beyond all other beings, the previous BUDDHAS alone excepted.

11. Q. *Were there other Buddhas before him ?*

A. Yes ; as will be explained later on.

12. Q. *Was Buddha his name ?*

A. No. It is the name of a condition or state of mind, of the mind after it has reached the culmination of development.

13. Q. *What is its meaning ?*

A. Enlightened ; or, he who has the all-perfect wisdom. The Pāli phrase is *Sabbannu*, the One of Boundless Knowledge. In Samskr̥t it is *Sarvajña*.

14. Q. *What was the Buddha's real name then ?*

A. SIDDHARTHA was his royal name, and GAUTAMA, or GOTAMA, his family name. He was Prince of Kapilavāstu and belonged to the illustrious family of the Okkāka, of the Solar race.

15. Q. *Who were his father and mother ?*

A. King Suḍḍhoḍana and Queen Māyā, called Mahā Māyā.

16. Q. *What people did this King reign over ?*

A. The Sākya ; and Āryan tribe of Kṣhattriyas.

17. Q. *Where was Kapilavāṣṭu ?*

A. In India, one hundred miles north-east of the City of Benares, and about forty miles from the Himālaya mountains. It is situated in the Nepāl Terai. The city is now in ruins.

18. Q. *On what river ?*

A. The Rohiṇī, now called the Rohana.

19. Q. *Tell me again when Prince Siddhārtha was born ?*

A. Six hundred and twenty-three years before the Christian era.

20. Q. *Is the exact spot known ?*

A. It is now identified beyond question. An archaeologist in the service of the Government of India has discovered in the jungle of the Nepāl Terai a stone pillar erected by the mighty Buddhist sovereign, Asoka, to mark the very spot. The place was known in those times as the Lumbini Garden.

21. Q. *Had the Prince luxuries and splendours like other Princes ?*

A. He had ; his father, the King, built him three magnificent palaces—for the three Indian seasons—the cold, the hot, and the rainy—of nine, five, and three stories respectively, and handsomely decorated.

22. Q. *How were they situated ?*

A. Around each palace were gardens of the most beautiful and fragrant flowers, with fountains of spouting water, the trees full of singing birds, and peacocks strutting over the ground.

23. Q. *Was he living alone ?*

A. No ; in his sixteenth year he was married to the Princess Yasoḍharā, daughter of the King Suprabuddha. Many beautiful maidens, skilled in dancing and music, were also in continual attendance to amuse him.

24. Q. *How did he get his wife ?*

A. In the ancient Kṣhaṭṭriya or warrior fashion, by overcoming all competitors in games and exercises of skill and prowess, and then selecting, Yasoḍharā out of all the young princesses, whose fathers had brought them to the tournament or *mela*.

25. Q. *How, amid all this luxury, could a Prince become all-wise ?*

A. He had such natural wisdom that when but a child he seemed to understand all arts and sciences almost without study. He had the best teachers, but they could teach him nothing that he did not seem to comprehend immediately.

26. Q. *Did he become Buddha in his splendid palaces ?*

A. No. He left all and went alone into the jungle.

27. Q. *Why did he do this ?*

A. To discover the cause of our sufferings and the way to escape from them.

28. Q. *Was it not selfishness that made him do this ?*

A. No ; it was boundless love for all beings that made him devote himself to their good.

29. Q. *But how did he acquire this boundless love ?*

A. Throughout numberless births and aeons of years he had been cultivating this love, with the unfaltering determination to become a Buḍḍha.

30. Q. *What did he this time relinquish ?*

A. His beautiful palaces, his riches, luxuries and pleasures, his soft beds, fine dresses, rich food, and his kingdom ; he even left his beloved wife and only son, Rāhula.

31. Q. *Did any other man ever sacrifice so much for our sake ?*

A. Not one in this present world-period : this is why Buddhists so love him, and why good Buḍḍhists try to be like him.

32. Q. *But have not many men given up all earthly blessings, and even life itself, for the sake of their fellow-men ?*

A. Certainly. But we believe that this surpassing unselfishness and love for humanity showed themselves in his renouncing the bliss of Nirvāṇa countless ages ago, when he was born as the Brāhmaṇa Sumeḍḍha, in the time of Dīpāṅkara Buḍḍha : he had then reached the stage where he might have entered Nirvāṇa, had he not loved mankind more than him-

self. This renunciation implied his voluntarily enduring the miseries of earthly lives until he became Buddha, for the sake of teaching all beings the way to emancipation and to give rest to the world.

33. Q. *How old was he when he went to the jungle ?*

A. He was in his twenty-ninth year.

34. Q. *What finally determined him to leave all that men usually love so much and go to the jungle ?*

A. A Deva¹ appeared to him when driving out in his chariot, under four impressive forms, on four different occasions.

35. Q. *What were these different forms ?*

A. Those of a very old man broken down by age, of a sick man, of a decaying corpse, and of a dignified hermit.

36. Q. *Did he alone see these ?*

A. No, his attendant, Channa, also saw them.

37. Q. *Why should these sights, so familiar to everybody, have caused him to go to the jungle ?*

A. We often see such sights : he had not seen them, so they made a deep impression on his mind.

38. Q. *Why had he not also seen them ?*

A. The Brāhmaṇa astrologers had foretold at his birth that he would one day resign his kingdom and become a BUDDHA. The King, his father, not wishing to lose an heir to his kingdom, had carefully prevented his seeing any sights that might suggest to him

¹ See the definition of *deva* given later.

human misery and death. No one was allowed even to speak of such things to the Prince. He was almost like a prisoner in his lovely palaces and flower gardens. They were surrounded by high walls, and inside everything was made as beautiful as possible, so that he might not wish to go and see the sorrow and distress that are in the world.

39. Q. *Was he so kind-hearted that the King feared he might really wish to leave everything for the world's sake ?*

A. Yes ; he seems to have felt for all beings so strong a pity and love as that.

40. Q. *And how did he expect to learn the cause of sorrow in the jungle ?*

A. By removing far away from all that could prevent his thinking deeply of the causes of sorrow and the nature of man.

41. Q. *How did he escape from the palace ?*

A. One night, when all were asleep, he arose, took a last look at his sleeping wife and infant son ; called Channa, mounted his favourite white horse Kanthaka, and rode to the palace gate. The Devas had thrown a deep sleep upon the King's guard who watched the gate, so that they could not hear the noise of the horse's hoofs.

42. Q. *But the gate was locked, was it not ?*

A. Yes ; but the Devas caused it to open without the slightest noise, and he rode away into the darkness.

43. Q. *Whither did he go ?*

A. To the river Anomā, a long way from, Kapilavāṣṭu.

44. Q. *What did he then do ?*

A. He sprang from his horse, cut off his beautiful hair with his sword, put on the yellow dress of an ascetic, and giving his ornaments and horse to Channa, ordered him to take them back to his father the King.

45. Q. *What then ?*

A. He went afoot towards Rājagṛaha, the capital city of King Bimbisāra, of Magadha.

46. Q. *Who visited him there ?*

A. The King with his whole Court.¹

46a. Q. *Thence whither did he go ?*

A. To Uruvela, near the present Mahābōdhi Temple at Buḍḍha Gayā.

47. Q. *Why did he go there ?*

A. In the forests were hermits—very wise men, whose pupil he afterwards became, in the hope of finding the knowledge of which he was in search.

48. Q. *Of what religion were they ?*

A. The Hindū religion : they were Brāhmaṇas².

¹ For an admirable account of this interview consult Dr. Paul Carus' *Gospel of Buddha*, page 20, *et seq.*

² The term Hindu, once a contemptuous term, used by the Musalmans to designate the people of Sindh, whom they conquered, is now used in an ecclesiastical sense.

49. Q. *What did they teach ?*

A. That by severe penances and torture of the body a man may acquire perfect wisdom.

50. Q. *Did the Prince find this to be so ?*

A. No ; he learned their systems and practised all their penances, but he could not thus discover the cause of human sorrow and the way to absolute emancipation.

51. Q. *What did he then do ?*

A. He went away into the forest near Uruvela, and spent six years in deep meditation, undergoing the severest discipline in mortifying his body.

52. Q. *Was he alone ?*

A. No ; five Brāhman companions attended him.

53. Q. *What were their names ?*

A. Kondañña, Bhaddiya, Vappa, Mahānāma, and Assaji.

54. Q. *What plan of discipline did he adopt to open his mind to know the whole truth ?*

A. He sat and meditated, concentrating his mind upon, the higher problems of life, and shutting out from his sight and hearing all that was likely to interrupt his inward reflections.

55. Q. *Did he fast ?*

A. Yes, through the whole period. He took less and less food and water until, it is said, he ate scarcely more than one grain of rice or of sesamum seed each day.

56. Q. *Did this give him the wisdom he longed for ?*

A. No. He grew thinner and thinner in body and fainter in strength until, one day, as he was slowly walking about and meditating, his vital force suddenly left him and he fell to the ground unconscious.

57. Q. *What did his companions think of that ?*

A. They fancied he was dead ; but after a time he revived.

58. Q. *What then ?*

A. The thought came to him that knowledge could never be reached by mere fasting or bodily suffering, but must be gained by the opening of the mind. He had just barely escaped death from self-starvation, yet had not obtained the Perfect Wisdom. So he decided to eat, that he might live at least long enough to become wise.

59. Q. *Who gave him food ?*

A. He received food from Sujatā, a nobleman's daughter, who saw him sitting at the foot of a nyagrodha (banyan) tree. He arose, took his alms-bowl, bathed in the river Nerañjarā, ate the food, and went into the jungle.

60. Q. *What did he do there ?*

A. Having formed his determination after these reflections, he went at evening to the Bōḍhi, or Asvatṭha tree, where the present Mahābōḍhi Temple stands.

61. Q. *What did he do there ?*

A. He determined not to leave the spot until he attained perfect wisdom.

62. Q. *At which side of the tree did he seat himself?*

A. The side facing the east.¹

63. Q. *What did he obtain that night ?*

A. The knowledge of his previous births, of the causes of rebirths, and of the way to extinguish desires. Just before the break of the next day his mind was entirely opened, like the full-blown lotus flower ; the light of supreme knowledge, or the Four Truths, poured in upon him. He had become BUDDHA—the Enlightened, the all-knowing—the *Sarvajña*.

64. Q. *Had he at last discovered the cause of human misery ?*

A. At last he had. As the light of the morning sun chases away the darkness of night, and reveals to sight the trees, fields, rocks, seas, rivers, animals, men and all things, so the full light of knowledge rose in his mind, and he saw at one glance the causes of human suffering and the way to escape from them.

65. Q. *Had he great struggles before gaining this perfect wisdom ?*

A. Yes, mighty and terrible struggles. He had to conquer in his body all those natural defects and human appetites and desires that prevent our seeing

¹No reason is given in the canonical books for the choice of this side of the tree, though an explanation is to be found in the popular legends upon which the books of Bishop Bigandet and other European commentators are based. There are always certain influences coming upon us from the different quarters of the sky. Sometimes the influence from one quarter will be best, sometimes that from another quarter. But the Buddha thought that the perfected man is superior to all extraneous influences.

the truth. He had to overcome all the bad influences of the sinful world around him. Like a soldier fighting desperately in battle against many enemies, he struggled : like a hero who conquers, he gained his object, and the secret of human misery was discovered.

66. Q. *What use did he make of the knowledge thus gained ?*

A. At first he was reluctant to teach it to the people at large.

67. Q. *Why ?*

A. Because of its profound importance and sublimity. He feared that but few people would understand it.

68. Q. *What made him alter this view ?¹*

A. He saw that it was his duty to teach what he had learnt as clearly and simply as possible, and trust to the truth impressing itself upon the popular mind in proportion to each one's individual Karma. It was the only way of salvation, and every being had an equal right to have it pointed out to him. So he determined to begin with his five late companions, who had abandoned him when he broke his fast.

69. Q. *Where did he find them ?*

A. In the deer-park at Isipatana, near Benares.

70. Q. *Can he spot be now identified ?*

A. Yes, a partly ruined stūpa, or dagoba, is still standing on that very spot.

¹ The ancient story is that the God Brahmā himself implored him not to withhold the glorious truth.

71. Q. *Did those five companions readily listen to him ?*

A. At first, no ; but so great was the spiritual beauty of his appearance, so sweet and convincing his teaching, that they soon turned and gave him the closest attention.

72. Q. *What effect did this discourse have upon them ?*

A. The aged Kondañña, one who “understood” (*Anna*), was the first to lose his prejudices, accept the Buddha’s teaching, become his disciple, and enter the Path leading to Arhatship. The other four soon followed his example.

73. Q. *Who were his next converts ?*

A. A rich young layman, named Yasa, and his father, a wealthy merchant. By the end of three months the disciples numbered sixty persons.

74. Q. *Who were the first women lay disciples ?*

A. The mother and wife of Yasa.

75. Q. *What did the Buddha do at that time ?¹*

A. He called the disciples together, gave them full instructions, and sent them out in all directions to preach his doctrine.

76. Q. *What was the essence of it ?*

A. That the way of emancipation lies in leading the holy life and following the rules laid down, which will be explained later on.

¹ Brāhmanism not being offered to non-Hindūs, Buddhism is consequently, the oldest missionary religion in the world. The early missionaries endured every hardship, cruelty, and persecution, with unfaltering courage.

77. Q. *Tell me what name he goes to this course of life ?*

A. The Noble Eightfold Path.

78. Q. *How is it called in the Pālī language ?*

A. *Ariyo atthangiko maggo.*

79. Q. *Whither did the Buddha then go ?*

A. To Uruvela

80. Q. *What happened there ?*

A. He converted a man named Kāshyapa, renowned for his learning and teacher of the Jatilas, a great sect of fire-worshippers, all of whom became also his followers.

81. Q. *Who was his next great convert ?*

A. King Bimbisāra, of Magadha

82. Q. *Which two of the Buddha's most learned and beloved disciples were converted at about this time ?*

A. Sāriputra and Moggallāna, formerly chief disciples of Sañjaya, the ascetic.

83. Q. *For what did they become renowned ?*

A. Sāriputra for his profound learning (*Prajña*), Moggallāna for his exceptional spiritual powers (*Idḍhi*).

84. Q. *Are these wonder-working powers miraculous ?*

A. No, but natural to all men and capable of being developed by a certain course of training.

85. Q. *Did the Buddha hear again from his family after leaving them ?*

A. Oh yes, seven years later, while he was leaving at Rājagṛha, his father King Suddhoḍana, sent a message to request him to come and let him see him again before he died.

86. Q. *Did he go ?*

A. Yes. His father went with all his relations and ministers to meet him and received him with great joy.

87. Q. *Did he consent to resume his old rank ?*

A. No. In all sweetness he explained to his father that the Prince Siddhārtha had passed out of existence, as such, and was now changed into the condition of a Buddha, to whom all beings were equally akin and equally dear. Instead of ruling over one tribe or nation, like an earthly king, he, through his Dharma, would win the hearts of all men to be his followers.

88. Q. *Did he see Yasoḍharā his son Rāhula ?*

A. Yes. His wife, who had mourned for him with deepest love, wept bitterly. She also sent Rāhula to ask him to give him his inheritance, as the son of a prince.

89. Q. *What happened ?*

A. To one and all he preached the Dharma as the cure for all sorrows. His father, son, wife, Ānanda (his half-brother), Devaḍaṭṭa (his cousin and brother-in-law), were all converted and became his disciples. Two other famous ones were Anuruddha, afterwards a great metaphysician, and Upāli, a barber, afterwards the greatest authority on Vinaya. Both of these gained great renown.

90. Q. *Who was the first Bhikkhum ?*

A. Prajāpati, the aunt and foster-mother of Prince Siddhārtha. With her, Yasodharā and many other ladies were admitted into the Order as *Bhikkhunis* or female devotees.

91. Q. *What effect did the taking up of the religious life by his sons, Siddhartha and Ānanda, his nephew, Devadatta, his son's wife, Yasodharā, and his grandson, Rāhula, have upon the old King Sudhodana ?*

A. It grieved him much and he complained to the Buddha, who then made it a rule of the Order that no person should thenceforth be ordained without the consent of his parents if alive.

92. Q. *Tell me about the fate of Devadatta ?*

A. He was a man of great intelligence and rapidly advanced in the knowledge of the Dharma, but being also extremely ambitious, he came to envy and hate the Buddha, and at last plotted to kill him. He also influenced Ajātaśatru, son of King Bimbisāra, to murder his noble father, and to become his—Devadatta's—disciple.

93. Q. *Did he do any injury to the Buddha ?*

A. Not the least, but the evil he plotted against him recoiled upon himself, and he met with an awful death.

94. Q. *For how many years was the Buddha engaged in teaching ?*

A. Forty-five years, during which time he preached a great many discourses. His custom and that of his disciples was to travel and preach during the

eight dry months, but during the season of Wās—the rains—he and they would stop in the pansulas and viharās which had been built for them by various kings and other wealthy converts.

95. Q. *Which were the most famous of these buildings ?*

A. Jetāvanārāma ; Veluvanārāma ; Pubbārāma ; Nigroḍhārāma and Isipatanārāma.

96. Q. *What kind of people were converted by him and his disciples ?*

A. People of all ranks, nations and castes ; rājas and coolies, rich and poor, mighty and humble, the illiterate and the most learned. His doctrine was suited to all.

97. Q. *Give some account of the decease of the Buḍḍha ?*

A. In the forty-fifth season after his attaining Buḍḍhahood, on the full-moon day of May, knowing that his end was near, he came at evening to Kusināgāra, a place about one hundred and twenty miles from Benares. In the sāla grove of the Mallas, the Upavartana of Kusinagara, between two sāla trees, he had his bedding spread with the head towards the north according to the ancient custom. He lay upon it, and with his mind perfectly clear, gave his final instructions to his disciples and bade them farewell.

98. Q. *Did he also make new converts in those last tours ?*

A. Yes, a very important one, a great Brāhmaṇa paṇḍit named Subhadrā. He had also preached to the Malla princes and their followers.

99. Q. *At day-break what happened ?*

A. He passed into the interior condition of *Samāḍhi* and thence into *Nirvāṇa*.

100. Q. *What were his last words to his disciples ?*

A. "Bhikkhus", he said, "I now impress it upon you, the parts and powers of man must be dissolved. Work out your salvation with diligence".

101. Q. *What convincing proof have we that the Buddha, formerly Prince Siddhārtha, was a historical personage ?*

A. His existence is apparently as clearly proved as that of any other character of ancient history.

102. Q. *Name some of the proofs ?*

A. (1) The testimony of those who personally knew him.

(2) The discovery of places and the remains of buildings mentioned in the narrative of his time.

(3) The rock-inscriptions, pillars and dagobas made in memory of him by sovereigns who were near enough to his time to be able to verify the story of his life.

(4) The unbroken existence of the Saṅgha which he founded, and their possession of the facts of his life transmitted from generation to generation from the beginning.

(5) The fact that in the very year of his death and at various times subsequently, conventions and councils of the Saṅgha were held, for the verification of the actual teachings of the Founder, and the handing down of those verified teachings from teacher to pupil, to the present day.

(6) After his cremation his relics were divided among eight kings and a stūpa was erected over each portion. The portion given to King Ajātashaṭru, and by him covered with a stūpa at Rājagṛha, was taken, less than two centuries later, by the Emperor Asoka and distributed throughout his Empire. He of course, had ample means of knowing whether the relics were those of the Buddha or not, since they had been in charge of the royal house of Patna from the beginning.

(7) Many of the Buddha's disciples, being Arhats and thus having control over their vital powers, must have lived to great ages, and there was nothing to have prevented two or three of them, in succession to each other, to have covered the whole period between the death of the Buddha and the reign of Asoka, and thus to have enabled the latter to get from his contemporary every desired attestation of the fact of the Buddha's life.¹

(8) The "Mahāvansa," the best authenticated ancient history known to us, records the events of Sinhalese history to the reign of King Vijaya, 543 B.C.—almost the time of the Buddha—and gives most

¹At the Second Council there were two pupils of Ananda, consequently centenarians, while in Asoka's Council there were pupils of those pupils.

THE LIFE OF THE BUDDHA

particulars of his life, as well as those of the Emperor Asoka and all other sovereigns related to Buḍḍhistic history.

103. Q. *By what names of respect is the Buḍḍha called ?*

A. Sākyamuni (the Sākya Sage) ; Sākya-Simha (the Sākyan Lion) ; Sugaṭa (the Happy One) ; Sattha (the Teacher) ; Jina (the Conqueror) ; Bhagavaṭ (the Blessed One) ; Lokanāṭha (the Lord of the World) ; Sarvajña (the Omniscient One) ; Dharmarāja (the King of Truth) ; Taṭhāgaṭa (the Great Being), etc.

PART II

THE DHARMA OR DOCTRINE

106. Q. *What is the meaning of the word Buddha?*

A. The enlightened, or he who has the perfect wisdom.

107. Q. *You have said that there were other Buddhas before this one?*

A. Yes; our belief is that, under the operation of eternal causation, a Buddha takes birth at intervals, when mankind have become plunged into misery through ignorance, and need the wisdom which it is the function of a Buddha to teach. (See also Q. 11.)

108. Q. *How is a Buddha developed?*

A. A person, hearing and seeing one of the Buddhas on earth, becomes seized with the determination so to live that at some future time, when he shall become fitted for it, he also will be a Buddha for the guiding of mankind out of the cycle of rebirth.

109. Q. *How does he proceed?*

A. Throughout that birth and every succeeding one, he strives to subdue his passions, to gain wisdom by experience, and to develop his higher faculties. He thus grows by degrees wiser, nobler in character, and stronger in virtue until, finally, after numberless re-births he reaches the state when he can become Perfected, Enlightened, All-wise, the ideal Teacher of the human race.

110. Q. *While this gradual development is going on throughout all these births, by what name do we call him ?*

A. Bōḍhisatt, or Bōḍhisattva. Thus the Prince Siddhārtha Gauṭama was a Bōḍhisattva up to the moment when, under the blessed Bōḍhi tree at Gayā, he became Buḍḍha.

111. Q. *Have we any account of his various rebirths as a Bōḍhisattva ?*

A. In the *Jātakatthakathā*, a book containing stories of the Bōḍhisattva's reincarnations there are several hundred tales of that kind.

112. Q. *What lesson do these stories teach ?*

A. That a man can carry, throughout a long series of reincarnations, one great good purpose which enables him to conquer bad tendencies and develop virtuous ones.

113. Q. *Can we fix the number of reincarnations through which a Bōḍhisattva must pass before he can become a Buḍḍha ;*

A. Of course not : that depends upon his natural character, the state of development to which he has arrived when he forms the resolution to become a Buḍḍha, and other things.

114. Q. *Have we a way of classifying Bōḍhisattvas ? If so, explain it.*

A. Bōḍhisattvas—the future Buḍḍhas—are divided into three classes.

115. Q. *Proceed. How are these three kinds of Bōḍhisattvas named ?*

A. Pannāḍhika, or Uḍghatitajña—"he who attains least quickly "; Saḍḍhāḍhika, or Vipachitajña

—“he who attains less quickly ”; and Viryāḍhika, or Gneyya—“he who attains quickly”. The Pan-nāḍhika Bōḍhisatṣ take the course of Intelligence ; the Saḍḍhaḍhika take the course of Faith ; the Viryāḍhika take the course of energetic Action. The first is guided by Intelligence and does not hasten ; the second is full of Faith, and does not care to take the guidance of Wisdom ; and the third never delays to do what is good. Regardless of the consequence to himself, he does it when he sees that it is best that it should be done.

116. Q. *When our Bōḍhisattva became Buḍḍha, what did he see was the cause of human misery ? Tell me in one word.*

A. Ignorance (*Avidyā*).

117. Q. *Can you tell me the remedy ?*

A. To dispel Ignorance and become wise (*Prājña*).

118. Q. *Why does ignorance cause suffering ?*

A. Because it makes us prize what is not worth prizing, grieve when we should not grieve, consider real what is not real but only illusionary, and pass our lives in the pursuit of worthless objects, neglecting what is in reality most valuable.

119. Q. *And what is that which is most valuable ?*

A. To know the whole secret of man's existence and destiny, so that we may estimate at no more than their actual value this life and its relations ; and so that we may live in a way to ensure the greatest happiness and the least suffering for our fellow-men and ourselves.

120. Q. *What is the light that can dispel this ignorance of ours and remove all sorrows ?*

A. The knowledge of the "Four Noble Truths," as the Buddha called them.

121. Q. *Name these Four Noble Truths ?*

A. 1. The miseries of evolutionary existence resulting in births and deaths, life after life.

2. The cause productive of misery, which is the selfish desire, ever renewed, of satisfying on self, without being able ever to secure that end.

3. The destruction of that desire, or the estranging of one's self from it.

4. The means of obtaining this destruction of desire.

122. Q. *Tell me some things that cause sorrow ?*

A. Birth, decay, illness, death, separation from objects we love, association with those who are repugnant, craving for what cannot be obtained.

123. Q. *Do these differ with each individual ?*

A. Yes : but all men suffer from them in degree.

124. Q. *How can we escape the sufferings which result from unsatisfied desires and ignorant cravings ?*

A. By complete conquest over, and destruction of, this eager thirst for life and its pleasures, which causes sorrow.

125. Q. *How may we gain such a conquest ?*

A. By following the Noble Eight-fold Path which the Buddha discovered and pointed out.

125. Q. *what do you mean by that word : what is this Noble Eight-fold Path ?* (For the Pāli name see Q. 79).

A. The eight parts of this path are called *aṅgas*. They are : 1. Right Belief (as to the law of Causation, or Karma) ; 2. Right Thought ; 3. Right Speech ; 4. Right Action ; 5. Right Means of Livelihood ; 6. Right Exertion ; 7. Right Remembrance and Self-discipline ; 8. Right Concentration of Thought. The man who keeps these *aṅgas* in mind and follows them will be free from sorrow and ultimately reach salvation.

127. Q. *Can you give a better word for salvation ?*

A. Yes, emancipation.

128. Q. *Emancipation, then from what ?*

A. Emancipation from the miseries of earthly existence and of rebirths, all of which are due to ignorance and impure lusts and cravings.

129. Q. *And when this salvation or emancipation is attained, what do we reach ?*

A. NIRVANA.

130. Q. *What is Nirvāṇa ?*

A. A condition of total cessation of changes, of perfect rest, of the absence of desire and illusion and sorrow, of the total obliteration of everything that goes to make up the physical man. Before reaching Nirvāṇa man is constantly being reborn ; when he reaches Nirvāṇa he is born no more.

131. Q. *Where can be found a learned discussion of the word Nirvāṇa and a list of the other names by which the old Pāli writers attempt to define it ?*

A. In the famous *Dictionary of the Pāli Language*, by the late Mr. R. C. Childers, is a complete list.¹

132. Q. *But some people imagine that Nirvāṇa is some sort of heavenly place, a Paradise. Does Buddhism teach that ?*

A. No. When Kūṭaḍanta asked the Buddha "Where is Nirvāṇa," he replied that it was "wherever the precepts are obeyed "

133. Q. *What causes us to be reborn ?*

A. The unsatisfied selfish desire (Skt., *trṣṇā* ; Pāli, *taṇhā*) for things that belong to the state of personal existence in the material world. This unquenched thirst for physical existence (*bhāva*) is a force, and has a creative power in itself so strong that it draws the being back into mundane life.

134. Q. *Are our rebirths in any way affected by the nature of our unsatisfied desires ?*

A. Yes ; and by our individual merits or demerits.

135. Q. *Does our merit or demerit control the state, condition or form in which we shall be re-born ?*

A. It does. The broad rule is that if we have an excess of merit we shall be well and happily

¹Mr. Childers takes a highly pessimistic view of the Nirvāṇic state, regarding it as annihilation. Later students disagree with him.

born the next time ; if an excess of demerit, our next birth will be wretched and full of suffering.

136. Q. *One chief pillar of Buddhist doctrine is, then, the idea that every effect is the result of an actual cause, is it not ?*

A. It is ; of a cause either immediate or remote.

137. Q. *What do we call this causation ?*

A. Applied to individuals, it is Karma, that is, action. It means that our own actions or deeds bring upon us whatever of joy or misery we experience.

138. Q. *Can a bad man escape from the outworkings of his Karma ?*

A. The *Dhammapaḍa* says : “There exist, no spot on the earth, or in the sky, or in the sea, neither is there any in the mountain-clefts, where an (evil) deed does not bring trouble (to the doer).”

139. Q. *Can a good man escape ?*

A. As the result of deeds of peculiar merit, a man may attain certain advantages of place, body, environment and teaching in his next stage of progress, which ward off the effects of bad Karma and help his higher evolution.

140. *What are they called ?*

A. *Gaṭi Sampatṭi, Upāḍhi Sampatṭi, Kala Sampatṭi and Payoga Sampatṭi.*

141. Q. *Is that consistent or inconsistent with common sense and the teachings of modern science ?*

A. Perfectly consistent : there can be no doubt of it.

142. Q. *May all men become Buddhas ?*

A. It is not in the nature of every man to become a Buddha ; for a Buddha is developed only at long intervals of time, and seemingly, when the state of humanity absolutely requires such a teacher to show it the forgotten Path to Nirvāṇa. But every being may equally reach Nirvāṇa, by conquering Ignorance and gaining Wisdom.

143. Q. *Does Buddhism teach that man is reborn only upon our earth ?*

A. As a general rule that would be the case, until he had evolved beyond its level ; but the inhabited worlds are numberless. The world upon which a person is to have his next birth, as well as the nature of the rebirth itself, is decided by the preponderance of the individual's merit or demerit. In other words, it will be controlled by his attractions, as science would describe it ; or by his Karma, as we, Buddhists, would say.

144. Q. *Are there worlds more perfectly developed, and others less so than our Earth ?*

A. Buddhism teaches that there are whole *Sakwalas*, or systems of worlds, of various kinds, higher and lower, and also that the inhabitants of each world correspond in development with itself.

145. Q. *Has not the Buddha summed up his whole doctrine in one gāthā, or verse ?*

A. Yes.

145. Q. *Repeat it ?*

A. *Sabba pāpassa akaraṇam,*

Kusalassa upasampada

Sacchitta pariyoḍapanam—

Eṭam Buḍḍhānusāsanam.

“To cease from all evil actions,

To generate all that is good,

To cleanse one's mind :

This is the constant advice of the
Buḍḍhas”.

147. Q. *Have the first three of these lines any very striking characteristics ?*

A. Yes : the first line embodies the whole spirit of the *Vinaya Pitaka*, the second that of the *Sutta*, the third that of the *Abhidhamma*. They comprise only eight Pāli words, yet, as the dew-drop reflects the stars, they sparkle with the spirit of all the Buḍḍha Dharma.

148. Q. *Do these precepts show that Buḍḍhism is an active or a passive religion ?*

A. To “cease from sin” may be called passive, but to “get virtue” and “to cleanse one's own heart”, or mind, are altogether *active* qualities. Buḍḍha taught that we should not merely not be evil, but that we should be *positively* good.

149. Q. *Who or what are the "Three Guides" that a Buddhist is supposed to follow?*

A. They are disclosed in the formula called the Tisarāṇa : "I follow Buddha as my Guide : I follow the Law as my Guide : I follow the Order as my Guide". These three are, in fact, the Buddha Dharma.

150. Q. *What does he mean when repeating this formula?*

A. He means that he regards the Buddha as his all-wise Teacher, Friend and Exemplar ; the law, or Doctrine, as containing the essential and immutable principles of Justice and Truth and the path that leads

¹*Saraṇam*. Wijesinha Mudaliar writes me : "This word has been hitherto very inappropriately and erroneously rendered *Refuge*, by European Pāli scholars, and thoughtlessly so accepted by native Pāli scholars. Neither Pāli etymology nor Buddhist philosophy justifies the translation. *Refuge*, in the sense of a *fleeing back or a place of shelter*, is quite foreign to true Buddhism, which insists on every man working out his own emancipation. The root *Sr* in Samskrit (*sara* in Pāli) means to move, to go ; so that *Saraṇam* would denote a moving, or he or that which goes before or with another—a Guide or helper. I construe the passage thus : *Gacchāmi*, I go, *Buddham*, to Buddha *Saraṇam*, as my Guide. The translation of the *Tisarāṇa* as the "Three Refuges," has given rise to much misapprehension, and has been made by anti-Buddhists a fertile pretext for taunting Buddhists with the absurdity of taking refuge in non-entities and believing in unrealities. The term *refuge* is more applicable to *Nirvāṇa*, of which *Saraṇam* is a synonym. The High Priest Sumangala also calls my attention to the fact that the Pāli root *Sara* has the secondary meaning of killing, or that which destroys. *Buddham saraṇam gacchāmi* might thus be rendered "I go to Buddha, the Law, and the Order, as the destroyers of my fears—the first by his preaching, the second by its axiomatic truth, the third by their various examples and precepts."

to the realisation of perfect peace of mind on earth ; and the Order as the teachers and exemplars of that excellent Law taught by Buddha.

151. Q. *But are not some of the members of this "Order" men intellectually and morally inferior ?*

A. Yes ; but we are taught by the Buddha that only those who diligently attend to the Precepts, discipline their minds, and strive to attain or have attained one of the eight stages of holiness and perfection, constitute his "Order". It is expressly stated that the Order referred to in the "Tisarāṇa" refers to the "Attha Ariya Puggala"—the Noble Ones who have attained one of the eight stages of perfection. The mere wearing of yellow robes, or even ordination, does *not* of itself make a man pure or wise or entitle him to reverence.

152. Q. *Then it is not such unworthy bhikkhus as they, whom the true Buddhist would take as his guides ?*

A. Certainly not.

153. Q. *What are the five observances, or universal precepts, called the Pañcha Sīla, which are imposed on the laity in general ?*

A. They are included in the following formula, which Buddhists repeat publicly at the vihāras (temples) :

I observe the precept to refrain from destroying the life of beings.

I observe the precept to refrain from stealing.

I observe the precept to abstain from unlawful sexual intercourse.¹

I observe the precept to refrain from falsehood.

I observe the precept to abstain from using intoxicants.

154. Q. *What strikes the intelligent person on reading these Sīlas ?*

A. That one who observes them strictly must escape from every cause productive of human misery. If we study history we shall find that it has all sprung from one or another of these causes.

155. Q. *In which Sīlas is the far-seeing wisdom of the Buddha most plainly shown ?*

A. In the first, third and fifth ; for the taking of life, sensuality, and the use of intoxicants, cause at least ninety-five per cent of the sufferings among men.

156. Q. *What benefits does a man derive from the observance of these Precepts ?*

A. He is said to acquire more or less merit according to the manner and time of observing the precepts, and the number observed ; that is, if he observes only one precept, violating the other four, he acquires the merit of the observance of that precept only ; and the longer he keeps that precept the greater

¹ This qualified form refers, of course, to laymen who only profess to keep five precepts : a Bhikkhu must observe strict celibacy. So, also, must the laity who binds himself to observe eight of the whole ten Precepts for specified periods ; during these periods he must be celibate. The five Precepts were laid down by Buddha for all people. Though one may not be a Buddhist, yet the five and eight Precepts may profitably be observed by all. It is the taking of the " Three Refuges " that constitutes one a Buddhist.

will be the merit. He who keeps all the precepts inviolate will cause himself to have a higher and happier existence hereafter.

157. Q. *What are the other observances which it is considered meritorious for the laity as such to undertake voluntarily to keep ?*

A. The *Aṭṭhaṅga Sīla*, or the Eightfold Precept, which embraces the five above enumerated (omitting the work "unlawful" in the third), with three additional ; viz :

I observe the precept to abstain from eating at an unseasonable time.

I observe the precept to abstain from dancing, singing, music and unbecoming shows, and from the use of garlands, scents, perfumes, cosmetics, ointments, and ornaments.

I observe the precept to abstain from using high and broad beds.

The seats and couches here referred to are those used by the worldly-minded for the sake of pleasure and sensual enjoyment. The celibate should avoid these.

158. Q. *How would a Buddhist describe true merit ?*

A. There is no great merit in any merely outward act ; all depends upon the inward motive that provokes the deed.

159. Q. *Give an example ?*

A. A rich man may expend lakhs of rupees in building dāgobās or vihāras, in erecting statues of Buddha, in festivals and processions, in feeding priests, in giving alms to the poor, or in planting trees, digging

tanks, or constructing rest-houses by the roadside for travellers, and yet have comparatively little merit if it be done for display, or to hear himself praised by men, or for any other selfish motives. But he who does the least of these things with a kind motive, such as love for his fellow-men, gains great merit. A good deed done with a bad motive benefits others, but not the doer. One who approves of a good deed when done by another shares in the merit, *if his sympathy is real, not pretended*. The same rule applies to evil deeds.

160. Q. *But which is said to be the greatest of all meritorious actions ?*

A. The *Dhammapada* declares that the merit of disseminating the Dharma, the Law of Righteousness, is greater than that of any other good work.

161. Q. *What books contain all the most excellent wisdom of the Buddha's teachings ?*

A. The three collections of books called *Tripitakas* or "*Three Baskets*".

162. Q. *What are the names of the three Pitakas, or groups of books ?*

A. The *The Vinaya Pitaka*, the *Suŭta Pitaka* and the *Abhidhamma Pitaka*.

163. Q. *What do they respectively contain ?*

A. The first contains all that pertains to morality and the rules of discipline for the government of the Saṅgha, or Order ; the second contains instructive discourses on ethics applicable to all ; the third explains the psychological teachings of the Buddha including the twenty-four transcendental laws explanatory of the workings of Nature.

164. Q. *Do Buddhists believe these books to be inspired, or revealed by a Divine Being ?*

A. No ; but they revere them as containing all the parts of that most Excellent Law, by the knowing of which man may break through the trammels of *Samsāra*.

165. Q. *In the whole text of the three Pitakas how many words are there ?*

A. Dr. Rhys-Davids estimates them at 1,752,800.

165. Q. *When were the Pitakas first reduced to writing ?*

A. In 88-76 B.C., under the Sinhalese King, Wattagamini, or three hundred and thirty years after the Parānāviraṇa of the Buddha.

167. Q. *Have we reason to believe that all the discourses of the Buddha are known to us ?*

A. Probably not, and it would be strange if they were. Within the forty-five years of his public life he must have preached many hundreds of discourses. Of these, in times of war and persecution, many must have been lost, many scattered to distant countries, and many mutilated, History says that enemies of the Buddha Dhamma burnt piles of our books as high as a coco-nut tree.

168. Q. *Do Buddhists consider the Buddha as one who by his own virtue can save us from the consequence of our individual sins ?*

A. Not at all. Man must emancipate himself. Until he does that he will continue being born over and over and over again—the victim of ignorance, the slave of unquenched passions.

169. Q. *What, then, was the Buddha to us, and all other beings ?*

A. An all-seeing, all-wise Counsellor ; one who discovered the safe path and pointed it out ; one who showed the cause of, and the only cure for, human suffering. In pointing to the road, in showing us how to escape dangers, he became our Guide. He is to us like one leading blind man across a narrow bridge over a swift and deep stream and so saving his life.

170. Q. *If we were to try to represent the whole spirit of the Buddha's doctrine by one word, which word should we choose ?*

A. Justice.

171. Q. *Why ?*

A. Because it teaches that every man gets, under the operations of unerring KARMA, exactly that reward or punishment which he has deserved, no more and no less. No good deed or bad deed, however trifling, and however secretly committed, escapes the evenly-balanced scales of Karma.

172. Q. *What is Karma ?*¹

A. A causation operating on the moral, as well as on the physical and other planes. Buddhists say there is no miracle in human affairs : what a man sows that he must and will reap.

173. Q. *What other good words have been used to express the essence of Buddhism ?*

A. Self-culture and universal love.

174. Q. *What doctrine ennobles Buddhism, and gives it its exalted place among the world's religions ?*

A. That of *Mittā* or *Maitreya*—compassionate kindness. The importance of this doctrine is moreover emphasised in the giving of the name "Maitrī" (the Compassionate One), to the coming Buddha.

175. Q. *Were all these points of Doctrine that you have explained meditated upon by the Buddha near the Bo-tree ?*

A. Yes, these and many more that may be read in the Buddhist Scriptures. The entire system of Buddhism came to his mind during the Great Enlightenment.

175. Q. *How long did the Buddha remain near the Bo tree ?*

A. Forty-nine days.

¹ Karma is defined as the sum total of a man's actions. The law of Cause and Effect is called the *Paticca Samuppada Dhamma*. In the *Anguttara Nikaya* the Buddha teaches that my action is my possession, my action is my inheritance, my action is the womb which bears me, my action is my relative, my action is my refuge.

177. Q. *What do we call the first discourse preached by the Buddha—that which he addressed to his five former companions?*

A. The *Dhammacakka-ppavattana sutta*—the Sutta of the Definition of the Rules of Doctrine.¹

178. Q. *What subjects were treated by him in this discourse?*

A. The “Four Noble Truths,” and the “Noble Eightfold Path”. He condemned the extreme physical mortification of the ascetics, on the one hand, and the enjoyment of sensual pleasures on the other; pointing out and recommending the Noble Eightfold Path as the Middle Path.

179. Q. *Did the Buddha hold with idol-worship?*

A. He did not; he opposed it. The worship of gods, demons, trees, etc., was condemned by the Buddha. External worship is a fetter that one has to break if he is to advance higher.

¹After the appearance of the first edition, I received from one of the ablest Pali scholars of Ceylon, the late L. Corneille Wijesinha Esq., Mudaliar of Matale, what seems a better rendering of, *Dhammacakka-ppavattana* than the one previously given; he makes it “The Establishment of the Reign of Law”. Professor Rhys-Davids prefers, “The Foundation of the Kingdom of Righteousness. Mr. Wijesinha writes me: “You may use ‘Kingdom of Righteousness,’ too, but it savours more of dogmatic theology than philosophic ethics. *Dhammacakkappaṭṭama suttam* is the discourse entitled ‘The Establishment of the Reign of Law.’” Having shown this to the High Priest, I am happy to be able to say that he assents to Mr. Wijesinha’s rendering.

180. Q. *But do not Buddhists make revenge before the statue of the Buddha, his relics, and the monuments enshrining him ?*

A. Yes, but not with the sentiment of the idolater.

181. Q. *What is the difference ?*

A. Our Pagan brother not only takes his images as visible representations of his unseen God or gods, but the refined idolater, in worshipping, considers that the idol contains in its substance a portion of the all-pervading divinity.

182. Q. *What does the Buddhist think ?*

A. The Buddhist reverences the Buddha's statue and the other things you have mentioned, only as mementoes of the greatest, wisest, most benevolent and compassionate man in this world-period (Kalpa). All races and people preserve, treasure up, and value the relics and mementoes of men and women who have been considered in any way great. The Buddha, to us, seems more to be revered and beloved than any one else, by every human being who knows sorrow.

183. Q. *Has the Buddha himself given us something definite upon this subject ?*

A. Certainly. In the *Mahā Pari-Nirvāṇa Sutta* he says that emancipation is attainable only by leading the Holy life, according to the Noble Eight-fold Path, not by eternal worship (*āmiṣa pūjā*), nor by adoration of himself, or of another, or of any image.

184. Q. *What was the Buddha's estimate of ceremonialism ?*

A. From the beginning, he condemned the observance of ceremonies and other external practices, which only tend to increase our spiritual blindness and our clinging to mere lifeless forms.

185. Q. *What as to controversies ?*

A. In numerous discourses he denounced this habit as most pernicious. He prescribed penances for Bhikkhus who waste time and weaken their higher intuitions in wrangling over theories and metaphysical subtleties.

185. A. *Are charms, incantations, the observance of lucky hours and devil-dancing a part of Buddhism ?*

A. They are positively repugnant to its fundamental principles. They are the surviving relics of fetishism and pantheism and other foreign religions. In the *Brāhmayāla Sutta* the Buddha has categorically described these and other superstitions as Pagan, mean and spurious.¹

187. Q. *What striking contrasts are there between Buddhism and what may be properly called "religions" ?*

A. Among others, these : It teaches the highest goodness without a creating God ; a continuity of line without adhering to the superstitious and selfish

¹The mixing of these arts and practices with Buddhism is a sign of deterioration. Their facts and phenomena are real and capable of scientific explanation. They are embraced in the term "magic," but when resorted to, for selfish purposes, attract bad influences about one, and impede spiritual advancement. When employed for harmless and beneficent purposes, such as healing the sick, saving life, etc., the Buddha permitted their use.

doctrine of an eternal, metaphysical soul-substance that goes out of the body ; a happiness without an objective heaven ; a method of salvation without a vicarious Saviour ; redemption by oneself as the Redeemer, and without rites, prayers, penances, priest or intercessory saints ; and a *summum bonum*, i.e., Nirvāṇa, attainable in this life and in this world by leading a pure, unselfish life of wisdom and of compassion to all beings.

188. Q. *Specify the two main divisions of "meditation," i.e., of the process by which one extinguishes passion and attains knowledge ?*

A. *Samatha* and *Viḍarsana* : (1) the attenuation of passion by leading the holy life and by continued effort to subdue the senses ; (2) the attainment of supernormal wisdom by reflection : each of which embraces twenty aspects, but I need not here specify them.

189. Q. *What are the four paths or stages of advancement that one may attain to ?*

A. (1) *Sotāpatti*—the beginning or entering into which follows after one's clear perception of the "Four Noble Truths" ; (2) *Sakardāgāmi*—the path of one who has so subjugated lust, hatred and delusion that he need only return once to this world ; (3) *Anāgami*—the path of those who have so far conquered self that they need not return to this world ; (4) *Arhaṭ*—the path of the holy and worthy Arhaṭ, who is not only free from the necessity of reincarnation, but has capacitated himself to enjoy perfect wisdom, boundless pity for the ignorant and suffering, and measureless love for all beings.

190. Q. *Does popular Buddhism contain nothing but what is true, and in accord with science ?*

A. Like every other religion that has existed many centuries, it certainly now contains untruth mingled with truth ; even gold is found mixed with dross. The poetical imagination, the zeal, or the lingering superstition of Buddhist devotees have, in various ages, and in various lands, caused the noble principles of the Buddha's moral doctrines to be coupled more or less with what might be removed to advantage.

191. Q. *When such perversions are discovered, what should be the true Buddhist's earnest desire ?*

A. The true Buddhist should be ever ready and anxious to see the false purged away from the true, and to assist, if he can. Three great Councils of the Saṅgha were held for the express purpose of purging the body of Teachings from all corrupt interpolations.

192. Q. *When ?*

A. The first, at Sattapanni cave, just after the death of the Buddha ; the second at Valukarama, in Vaisāli ; the third at Asokarama Vihāra, at Pāṭali-putra, 235 years after Buddha's decease.

193. Q. *In what discourse does the Buddha himself warn us to expect this perversion of the true Doctrine ?*

A. In the Sanyutta Nikāya.

194. Q. *Are there any dogmas in Buddhism which we are required to accept on faith ?*

A. No: we are earnestly enjoined to accept nothing whatever on faith ; whether it be written in books, handed down from our ancestors, or taught by the sages.

195. Q. *Did he himself really teach that noble rule ?*

A. Yes. The Buddha has said that we must not believe in a thing said merely because it is said ; nor in traditions because they have been handed down from antiquity ; nor rumours, as such ; nor writings by sages, merely because sages wrote them ; nor fancies that we may suspect to have been inspired in us by a Deva (that is, in presumed spiritual inspiration) ; nor from inferences drawn from some haphazard assumption we may have made ; nor because of what seems analogical necessity ; nor on the mere authority of our own teachers or masters.

196. Q. *When, then, must we believe ?*

A. We are to believe when the writing doctrine or saying is corroborated by our own reason and consciousness. " For this, " says he in concluding " I taught you not to believe merely because you have heard, but when you believed of your own consciousness, then to act accordingly and abundantly." (See the *Kālāma Sutta* of the *Anguttara Nikāya*, and the *Mahā Pari Nirvāna Sutta*.)

197. Q. *What does the Buddha call himself ?*

A. He says that he and the other Buddhas are only " preachers " of truth who point out the way : we ourselves must make the effort.

198. Q. *Where is this said ?*

A. In the *Dhammapaḍa*., Chapter xx.

199. Q. *Does Buddhism countenance hypocrisy ?*

A. The *Dhammapaḍa* says : "Like a beautiful flower full of colour without scent the fine words of him who does not act accordingly are fruitless."

200. Q. *Does Buddhism teach us to return evil for evil ?*

A. In the *Dhammapaḍa* the Buddha said : "If a man foolishly does me wrong, I will return to him the protection of my ungrudging love ; the more evil comes from him, the more good shall go from me." This is the path followed by the Arhat.¹ To return evil for evil is positively forbidden in Buddhism.

¹ A Buddhist ascetic who, by a prescribed course of practice, has attained to a superior state of spiritual and intellectual development. Arhats may be divided into the two general groups of the *Samathayanika* and *Sukka Vipassaka*. The former have destroyed their passions, and fully developed their intellectual capacity or mystical insight ; the latter have equally conquered passion, but not acquired the superior mental powers. The former can work phenomena, the latter cannot. The Arhat of the former class, when fully developed, is no longer a prey to the delusions of the senses, nor the slave of passion or mortal frailty. *He penetrates to the root of whatsoever subject his mind is applied to* without following the slow processes of reasoning. His self-conquest is complete ; and in place of the emotion and desire which vex and enthrall the ordinary man, he is lifted up into a condition which is best expressed in the term "Nirvāṇic". There is in Ceylon a popular misconception that the attainment of Arhatship is now impossible ; that the Buddha had himself prophesied that the power would die out in one millenium after his death. This rumour—and the similar one that is everywhere heard in India, viz., that this being the dark cycle of the *Kali Yuga*, the practice of Yoga Viḍyā, or sublime spiritual science, is impossible—I ascribe to the ingenuity of those who should be as pure and (to use a non-Buddhistic but very convenient term) *psychically* wise as were their predecessors, but are not, and

201. Q. *Does it encourage cruelty ?*

A. No, indeed. In the Five Precepts and in many of his discourses, the Buddha teaches us to be merciful to all beings, to try and make them happy, to love them all, to abstain from taking life, or consenting to it, or encouraging its being done.

202. Q. *In which discourse is this stated ?*

A. The *Dhammika Sutta* says : "Let him (the householder) not destroy, or cause to be destroyed, any life at all, or *sanction the act of those who do so*. Let him refrain from even hurting any creature."¹

203. Q. *Does it approve of drunkenness ?*

A. In his *Dhammika Sutta* we are warned against drinking liquors, causing others to drink, or sanctioning the acts of those who drink.¹

204. Q. *To what are we told that drunkenness leads ?*

A. To demerit, crime, insanity, and ignorance—which is the chief cause of rebirth.

who therefore seek an excuse ! The Buddha taught quite the contrary idea. In the *niga dikāya* he said : "Hear, Subbhaddra ! The world will never be without Arhats if the ascetics (Bhikkhus) in my congregations *well and truly keep my precepts*." (*Imeccha Subhaddabhikkhu samma vihareyyum asunno loko Arahantehiassa*).

¹ Kolb, in his *History of Culture*, says : "It is Buddhism we have to thank for the sparing of prisoners of war, who heretofore had been slain ; also for the discontinuance of the carrying away into captivity of the inhabitants of conquered lands."

² The fifth Sila has reference to the mere taking of intoxicants and stupefying drugs, which leads ultimately to drunkenness.

205. Q. *What does Buddhism teach about marriage ?*

A. Absolute chastity being a condition of full spiritual development, is most highly commended ; but a marriage to one wife and fidelity to her is recognised as a kind of chastity. Polygamy was censured by the Buddha as involving ignorance and promoting lust.

206. Q. *In what discourse ?*

A. The *Anguttara Nikāya*, Chapter iv, 55.

207. Q. *What does it teach as to the duty of parents to children ?*

A. They should restrain them from vice ; train them in virtue ; have them taught arts and sciences ; provide them with suitable wives and husbands, and give them their inheritance.

208. Q. *What is the duty of children ?*

A. To support their parents when old or needy ; perform family duties incumbent on them ; guard their property ; make themselves worthy to be their heirs, and when they are gone, honour their memory.

209. Q. *What of pupils to the teacher ?*

A. To show him respect ; minister to him ; obey him ; supply his wants ; attend to his instruction.

210. Q. *What of husband to wife ?*

A. To cherish her ; treat her with respect and kindness ; be faithful to her ; cause her to be honoured by others ; provide her with suitable ornaments and clothes.

211. Q. *What of the wife to her husband ?*

A. To show affection to him ; order her household aright ; be hospitable to guests ; be chaste ; be thrifty ; show skill and diligence in all things.

212. Q. *Where are these precepts taught ?*

A. In the *Sigālovāda Sutta*.

213. Q. *Do riches help a man to future happiness ?*

A. The *Dhammapaḍa* says : "One is the road that leads to wealth, another the road that leads to Nirvāṇa."

214. Q. *Does that mean that no rich man can attain Nirvāṇa ?*

A. That depends on which he loves most. If he uses his wealth for the benefit of mankind—for the suffering, the oppressed, the ignorant—then his wealth aids him to acquire merit.

215. Q. *But if the contrary ?*

A. But if he loves and greedily hoards money for the sake of its possession, then it weakens his moral sense, prompts him to crime, brings curses upon him in this life, and their effects are felt in the next birth.

215. Q. *What says the "Dhammapaḍa" about ignorance ?*

A. That it is a taint worse than all taints that a man can put upon himself.

217. Q. *What does it say about uncharitableness towards others ?*

A. That the fault of others is easily perceived but that of oneself difficult to perceive ; a man winnows his neighbour's faults like chaff, but his own fault he hides, as a cheat hides the bad die from the gambler.

218. Q. *What advice does the Buddha give us as to man's duty to the poor ?*

A. He says that a man's net income should be divided into four parts, of which one should be devoted to philanthropic objects.

219. Q. *What five occupations are said to be low and base ?*

A. Selling liquor, selling animals for slaughter, selling poison, selling murderous weapons, and dealing in slaves.

220. Q. *Who are said to be incapable of progress in spirituality ?*

A. The killers of father, mother, and holy Arhats; Bhikkhus who sow discord in the Sangha; those who attempt to injure the person of a Buddha; those who hold extremely nihilistic views as to the future existence; and those who are extremely sensual.

221. Q. *Does Buddhism specify places or conditions of torment into which a bad man's Karma draws him on leaving this life ?*

A. Yes. They are: Sanjiva; Kālasutra; Saṅghāta; Raurava; Mahā-Raurava Tāpa; Prātāpa; Avichi.

222. Q. *Is the torment eternal ?*

A. Certainly not. Its duration depends on a man's Karm.

223. Q. *Does Buddhism declare that non-believers in Buddha will of necessity be damned for their unbelief ?*

A. No; by good deeds they may enjoy a limited term of happiness before being drawn into rebirth by their unexhausted *tanhā*. To escape rebirth, one must tread the Noble Eight-fold Path.

224. Q. *What is the spiritual status of woman among Buddhist ?*

A. According to our religion they are on a footing of perfect equality with men. "Woman," says the Buddha, in the *Chullavedalla Sutta*, "may attain the highest path of holiness that is open to man—Arhatship."

225. Q. *What does a modern critic say about the effect of Buddhism on woman ?*

A. That "it has done more for the happiness and enfranchisement of woman than any other creed" (Sir Lepel Griffin).

226. Q. *What did the Buddha teach about caste ?*

A. That one does not become of any caste, whether Pariah, the lowest, or Brāhmaṇa the highest, by birth, but by deeds. "By deeds," said He, "one becomes an outcast, by deeds one becomes a Brāhmaṇa" (See *Vasala Sutta*).

227. Q. *Tell me a story to illustrate this ?*

A. Ānaṇḍa, passing by a well, was thirsty and asked Prakṛṭti, a girl of the Mātāṅga, or Pariah, caste, to give him water. She said she was of such low caste that he would become contaminated by taking water from her hand. But Ānaṇḍa replied : "I ask not for caste but for water" ; and the Mātāṅga girl's heart was glad and she gave him to drink. The Buddha blessed her for it.

228. Q. *What did the Buddha say in "Vasala Sutta" about a man of the Pariah Sopāka caste ?*

A. That by his merits he reached the highest fame ; that many Khaṭṭiyas (Kṣhattriyas) and Brāhmaṇas went to serve him ; and that after death he was

born in the Brahmā-world : while there are many Brāhmaṇas who for their evil deeds are born in hell.

229. Q. *Does Buddhism teach the immortality of the soul ?*

A. It considers "soul" to be a word used by the ignorant to express a false idea. If everything is subject to change, then man is included, and every material part of him must change. That which is subject to change is not permanent : so there can be no immortal survival of a changeful thing.¹

230. Q. *What is so objectionable in this word "soul" ?*

A. The idea associated with it that man can be an entity separated from all other entities, and from the existence of the whole of the Universe. This idea of separateness is unreasonable, not provable by logic, nor supported by science.

231. Q. *Then there is no separate "I", nor can we say "my" this or that ?*

A. Exactly so.

232. Q. *If the idea of a separate human "soul" is to be rejected, what is it in man which gives him the impression of having a permanent personality ?*

A. *Tanhā*, or the unsatisfied desire for existence. The being having done that for which he must be rewarded or punished in future, and having *Tanhā*, will have a rebirth through the influence of Karma.

¹ The "soul" here criticised is the equivalent of the Greek *psyche*. The word "material" covers other states of matter than that of the physical body.

233. Q. *What is it that is born ?*

A. A new aggregation of *Skandhas*, or personality¹ caused by the last generative thought of the dying person.

¹Upon reflection, I have substituted "personality" for "individuality" as written in the first edition. The successive appearance upon one or many earths, or "descents into generation", of the *tanhaically*-coherent parts (*Skhandhas*) of a certain being are a succession of personalities. In each birth the *personality* differs from that of the previous, or next succeeding birth. Karma the *deus ex machina*, masks (or shall we say reflects ?) itself, now in the personality of a sage, again as an artisan, and so on throughout the string of births. But though personalities ever shift, the one line of life along which they are strung like beads, runs unbroken, it is ever *that particular line*, never any other. It is therefore individual—an individual vital undulation—which is careering through the objective side of Nature, under the impulse of Karma and the creative direction of *Tanhā* and persists through many cyclic changes. Professor Rhys-Davids calls that which passes from personality to personality along the individual chain, "character" or "doing". Since "character" is not a mere metaphysical abstraction, but the sum of one's mental qualities and moral propensities, would it not help to dispel what Professor Rhys-Davids calls "the desperate expedient of a mystery" (*Buddhism*, p. 101), if we regarded the life-undulation as individuality and each of its series of natal manifestations as a separate personality ? We *must* have two words to distinguish between the concepts, and find now so clear and expressive as the two I have chosen. The perfected individual, Buddhistically speaking, is a Buddha, I should say ; for a Buddha is but the rare flower of humanity, without the least supernatural admixture. And, as countless generations—"four *asankheyyas* and a hundred thousand cycles" (Fausboll and Rhys-David's *Buddhist Birth Stories*, No. 13)—are required to develop a man into a Buddha, and *the iron will to become one runs throughout all the successive births*, what shall we call that which thus wills and perseveres ? *Character*, or individuality ? An individuality, but partly manifested in any one birth, built up of fragments from all the births.

The denial of "Soul" by Buddha (see *Samyutta Nikāya*, the *Sutta Piṭaka*) points to the prevalent delusive belief in an independent personality ; an entity, which after one birth would go to a

234. Q. *How many Skandhas are there ?*

A. Five .

235. Q. *Name the five Skandhas ?*

A. *Rūpa, Vedanā, Saññā, Samkhārā, and Vinnana.*

236. Q. *Briefly explain what they are ?*

A. *Rūpa*, material qualities ; *Vedanā*, sensation ; *Saññā*, abstract ideas ; *Samkhārā*, tendencies of mind ; *Vīññāna*, mental powers, or consciousness. Of these we are formed ; by them we are conscious of existence ; and through them communicate with the world about us.

fixed place or state where, as a perfect entity, it could eternally enjoy or suffer. And what he shows is that the "I am I" consciousness, is as regards permanency, logically impossible, since its elementary constituents constantly change and the "I" of one birth differs from the "I" of every other births. But every thing that I have found in Buddhism accords with the theory of a gradual evolution of the perfected man—viz., a Buddha—through numberless natal experiences. And in the consciousness of that individual man—viz., a Buddha — through numberless natal experiences. And in the consciousness of that individual who, at the end of a given chain of births, attains Buddhahood, or who succeeds in attaining the fourth stage of Dhyāna, or mystic self-development, in any of his births anterior to the final one, the scene of all these serial births are perceptible. In the *Jātakaṭṭhavaṇṇana*—so well translated by Professor Rhys-Davids—an expression continually recurs which, I think, rather supports such an idea viz. : "Then the Blessed One made manifest an occurrence hidden by change of birth", or "that which had been hidden by," etc. Early Buddhism then clearly held to a permanency of records in the Ākasha, and the potential capacity of man to read the same when he has evolved to the stage of true individual enlightenment. At death, and convulsions and trance, the *javana chitta* is transferred to the object last created by the desires. The will to live brings all thoughts into objectivity.

237. Q. *To what cause must we attribute the differences in the combination of the five Skhandhas which make every individual differ from every other individual ?*

A. To the ripened Karma of the individual in his preceding births.

238. Q. *What is the force, or energy that is at work under the guidance of Karma, to produce the new being ?*

A. *Tanhā*—the will to live¹.

239. . *Upon what is the doctrine of rebirths founded ?*

A. Upon the perception that perfect justice, equilibrium and adjustment are inherent in the universal system of Nature. Buddhists do not believe that one life—even though it were extended to one hundred or five hundred years—is long enough for the reward or punishment of a man's deeds. The great circle of rebirths will be more or less quickly run through according to the preponderating purity or impurity of the several lives of the individual.

¹ The student may profitably consult Schopenhauer in this connection. Arthur Schopenhauer, a modern German philosopher of the most eminent ability, taught that "the Principle or Radical, of Nature, and of all her objects, the human body included is, intrinsically what we ourselves are the most conscious of in our own body, viz., Will. Intellect is a secondary capacity of the primary will, a function of the brain in which this will reflects itself as Nature and object and body, as in a mirror. . . . Intellect is secondary, but may lead, in saints, to a complete renunciation of will, as far as it urges "life" and is then extinguished in Nirvana (L. A. Sanders in *The Theosophist* for May 1882, p. 213).

240. Q. *Is this new aggregation of Skandhas—this new personality—the same being as that in the previous birth, Tanhā shoes has brought it into existence ?*

A. In one sense it is a new being ; in another it is not. In Pāli it is—“*nacha so nacha añño*,” which means not the same nor yet another. During this life the *Skhandhas* are constantly changing ; and while the man A. B., of forty, is identical, as regards personality, with the youth A. B., of eighteen, yet, by the continual waste and reparation of his body, and change of mind and character, he is a different being. Nevertheless, the man in his old age justly reaps the reward of suffering consequent upon his thoughts and actions at every previous stage of his life. So the new being of a rebirth being the same individuality as before, but with a change, form, or new aggregation of *Skandhas*, justly reaps the consequences of his actions and thoughts in the previous existence.

241. Q. *But the aged man remembers the incidents of his youth, despite his being physically and mentally changed. Why, then, is not the recollection of past lives brought over by us from our last birth, into the present birth ?*

A. Because memory is included within the *Skandhas* ; and the *Skandhas* having changed with the new reincarnation, a new memory, the record of the particular existence, develops. Yet the record or reflection of all the past earth-lives must survive ; for when Prince Siddhārtha became Buddha, the full sequence of his previous births was seen by him. If their

¹ Physiologically speaking, man's body is completely changed every seven years.

several incidents had left no trace behind, this could not have been so, as there would have been nothing for him to see. And any one who attains to the fourth state of *Dhyāna* (psychical insight) can thus retrospectively trace the line of his lives.

242. Q. *What is the ultimate point towards which tend all these series of changes in form ?*

A. *Nirvāṇa.*

243. Q. *Does Buddhism teach that we should do good with the view of reaching Nirvana ?*

A. No ; that would be as absolute selfishness as though the reward hoped for had been money, a throne, or any other sensual enjoyment. *Nirvāṇa* cannot be so reached, and the unwise speculator is foredoomed to disappointment.

244. Q. *Please make it a little clearer ?*

A. *Nirvāṇa* is the synonym of unselfishness, the entire surrender of selfhood to truth. The ignorant man aspires to nirvāṇic happiness without the least idea of its nature. Absence of selfishness is *Nirvāṇa*. Doing good with the view to getting results, or leading the holy life with the objects of gaining heavenly happiness, is not the Noble Life that the Buddha enjoined. Without hope of reward the Noble life should be lived, and that is the highest life. The nirvāṇic state can be attained while one is living on this earth.

245. Q. *Name the ten great obstacles to advancement, called Sanyojanas, the Fetters ?*

A. Delusion of self (*Sakkāya-ditthi*) ; Doubt (*Vicikicchā*) ; Dependence on superstitious rites (*Silabbata-parāmāsa*) ; Sensuality, bodily passions (*Kāma*) ;

Hatred, ill-feeling (*Patigha*) ; Love of life on earth (*Rūparāga*) ; Desire for life in a heaven (*Arūparāga*) ; Pride (*Māna*) ; Self-righteousness (*Uddhacca*) ; Ignorance (*Avijjā*).

246. Q. *To become an Arhat, how many of these fetters must be broken ?*

A. All.

247. Q. *What are the five Niwāranas or Hindrances ?*

A. Greed, Malice, Sloth, Pride, and Doubt.

248. Q. *Why do we see this minute division of feelings, impulses, workings of the mind, obstacles and aids to advancement so much used in the Buddha's teachings ? It is very confusing to a beginner.*

A. It is to help us to obtain knowledge of ourselves, by training our minds to think out every subject in detail. By following out this system of self-examination, we come finally to acquire knowledge and see truth as it is. This is the course taken by every wise teacher to help his pupil's mind to develop.

249. Q. *How many of the Buddha's disciples were specially renowned for their superior qualities ?*

A. There are eighty so distinguished. They are called the *Asīti Mahā Sāvakas*.

250. Q. *What did the Buddha's wisdom embrace ?*

A. He knew the nature of the Knowable and the Unknowable, the Possible and the Impossible, the cause of Merit and Demerit ; he could read the thoughts of all beings ; he knew the laws of Nature,

the illusions of the senses and the means to suppress desires ; he could distinguish the birth and rebirth of individuals, and other things.

251. Q. *What do we call the basic principle on which the whole of the Buḍḍha's teaching is constructed ?*

A. It is called *Paticca Samuppāḍā*.¹

252. Q. *Is it easily grasped ?*

A. It is most difficult ; in fact, the full meaning and extent of it is beyond the capacity of such as are not perfectly developed.

253. Q. *What said the great commentator Buḍḍha Ghoṣha about it ?*

A. That even he was as helpless in this vast ocean of thought as one who is drifting on the ocean of waters.

254. Q. *Then why should the Buḍḍha say, in the Parinibbāna Sutta, that he "has no such thing as the closed first of a teacher, who keeps something back" If his whole teaching was open to every one's comprehension why should so great and learned a man as Buḍḍha Ghoṣha declare it so hard to understand ?*

1 This fundamental or basic principle may be designated in Pāli *Niḍāna*—chain of causation or, literally, "Origination of dependence." Twelve *Niḍānas* are specified, viz., : *Avijjā*—ignorance of the truth of natural religion ; *Samkhāra*—causal action, karma ; *Viññāna*—consciousness of personality, the "I am I" ; *Nāma rūpa*—name and form ; *Salayatana*—six senses ; *Phassa*—contact ; *Vedanā*—feeling ; *Tanhā*—desire for enjoyment ; *Upāḍāna*—clinging ; *Bhava*—individualising existence ; *Jāti*—birth, caste ; *Jarā, maraṇa, sokkhariparideva, dukka, domanassa, upāyāsa*—decay, death, grief, lamentation, despair.

A. The Buddha evidently meant that he taught everything freely ; but equally certain is it that the real basis of the Dharma can only be understood by him who has perfected his powers of comprehension. It is, therefore, incomprehensible to common, unenlightened persons.

255. Q. *How does the teaching of the Buddha support this view ?*

A. The Buddha looked into the heart of each person, and preached to suit the individual temperament and spiritual development of the hearer.

PART III
THE SANGHA

256. Q. *How do Buddhist Bhikkhus differ from the priests of other religions ?*

A. In other religions the priests claim to be intercessors between men and God, to help to obtain pardon of sins : the Buddhist Bhikkhus do not acknowledge or expect anything from a divine power.

257. Q. *But why then was it worth while to create this Order, or Brotherhood, or Society, apart from the whole body of the people, if they were not to do what other religious orders do ?*

A. The object in view was to cause the most virtuous, intelligent, unselfish and spiritually-minded persons to withdraw from the social surroundings where their sensual and other selfish desires were naturally strengthened, devote their lives to the acquisition of the highest wisdom, and fit themselves to teach and guide others out of the pleasant path leading towards misery, into the harder path that leads to true happiness and final liberation.

258. Q. *Besides the Eight, what two additional observances are obligatory upon the Bhikkhus ?*

A. I observe the precept to abstain from dancing, singing and unbecoming shows.

I observe the precept to abstain from receiving gold or silver.

The whole *Dasa*, or *Bhikkhu Sila* or Ten Precepts, are binding on *all* Bhikkhus and *Samaneras*, or novices, but optional with lay devotees.

The *Atthanga Sīla* are for those who aspire to higher stages beyond the heavenly regions,¹ aspirants after Nirvāṇa.

259. Q. *Are there separate Rules and Precepts for the guidance and discipline of the Order ?*

A. Yes : there are 250, but all come under the following four heads :

Principal Disciplinary Rules (*Pāṭimokkha Samvara Sīla*).

Observances for the repression of the senses (*Indriya Samvara Sīla*).

Regulations for justly procuring and using food, diet, robes, etc., (*Paccaya Sannissīṭa Sīla*).

Directions for leading an unblemished life (*Ajivaparī Suddha Sīla*).

260. Q. *Enumerate some crimes and offences that Bhikkhus are particularly prohibited from committing ?*

A. Real Bhikkhus abstain from :

Destroying the life of beings ;

Stealing ;

False exhibition of "occult" powers to deceive anybody ;

Sexual intercourse ;

Falsehood ;

The Upāsaka and Upāsika observes these on the Buddhist *Uposatha* (Sabbath) days (in Skr. *Upavasa*). They are the 8th, 14th and 15th days of each half lunar month.

The use of intoxicating liquors, and eating at unseasonable times ;

Dancing, singing, and unbecoming shows ;

Using garlands, scents, perfumes, etc. ;

Using high and broad beds, couches or seats ; receiving presents of gold, silver, raw grain and meat, women, and maidens, slaves, cattle, elephants, etc. ;

Defaming ;

Using harsh and reproachful language ;

Idle talk ;

Reading and hearing fabulous stories and tales ;

Carrying messages to and from laymen ;

Buying and selling ;

Cheating, bribing, deception, and fraud ;

Imprisoning, plundering, and threatening others ;

The practice of certain specified magical arts and sciences, such as fortune-telling, astrological predictions, palmistry, and other sciences, that go under the name of magic. Any of these would retard the progress of one who aimed at the attainment of Nirvāṇa.

261. *Q. What are the duties of Bhikkus to the laity ?*

A. Generally, to set them an example of the highest morality ; to teach and instruct them ; to preach and expound the Law ; to recite the *Paritta* (comforting texts) to the sick, and publicly in times of public calamity, when requested to do so ; and unceasingly to exhort the people to virtuous actions. They should dissuade them from vice ; be compassionate and tender-hearted, and seek to promote the welfare of all beings.

262. Q. *What are the rules for admission into the Order?*

A. The candidate is not often taken before his tenth year ; he must have the consent of his parents ; be free from leprosy, boils, consumption and fits ; be a free man ; have no debts ; and must not be a criminal or deformed or in the royal service.

263. Q. *As a novice what is he called ?*

A. *Samanera*, a pupil.¹

264. Q. *At what age can a Samanera be ordained as Sramana—monk ?*

A. Not before his twentieth year.

265. Q. *When ready for ordination what happens ?*

A. At a meeting of Bhikkhus he is presented by a Bhikkhu as his proposer, who reports that he is qualified, and the candidate says : " I ask the Saṅgha, Reverend Sirs, for the *Upasampāda* (ordination) ceremony, etc."

His introducer then recommends that he be admitted. He is then accepted.

266. Q. *What then ?*

A. He puts on the robes and repeats the Three Refuges (*Tisarana*) and Ten Precepts (*Dasa Sila*).

267. Q. *What are the two essentials to be observed ?*

A. Poverty and Chastity. A Bhikkhu before ordination must possess eight things, viz., his robes, a

¹ The relationship his to Guru, or teacher, is almost like that of godson to godfather among Christians, only more real, for the teacher becomes father, mother, family and all to him.

girdle for his loins, a begging-bowl, water-strainer, razor, needle, fan, sandals. Within limitations strictly specified in the *Vināya*, he may hold certain other properties.

268. Q. *What about the public confession of faults ?*

A. Once every fortnight, a *Paṭimokka* (Disburdenment) ceremony is performed, when every Bhikkhu confesses to the assembly such faults as he has committed and takes such penances as may be prescribed.

269. Q. *What daily routine must he follow ?*

A. He rises before daylight, washes, sweeps the vihāra, sweeps around the Bo-tree that grows near every vihāra, brings the drinking-water for the day and filters it ; retires for meditation, offers flowers before the dāgoba, or relic-mound, or before the Bo-tree ; then takes his begging-bowl and goes from house to house collecting food—which he must not ask for, but receive in his bowl as given voluntarily by the householders. He returns, bathes his feet and eats, after which he resumes meditation.

270. Q. *Must we believe that there is no merit in the offering of flowers (mala pūjā) as an act of worship ?*

A. That act itself is without merit as a mere formality ; but if one offers a flower as the sweetest, purest expression of heartfelt reverence for a holy being then, indeed, is the offering an act of ennobling worship.

271. Q. *What next does the Bhikkhu do ?*

A. He pursues his studies. At sunset he again sweeps the sacred places, lights a lamp, listens to the instructions of his superior, and confesses to him any fault he may have committed.

272. Q. *Upon what are his four earnest meditations (Sati-pāṭhāna) made ?*

- A. 1. On the body, *Kayānāpassanā*.
 2. On the feeling, *Vedanānupassānā*.
 3. On the mind, *Chittānupassānā*.
 4. On the doctrine, *Dhammanupassānā*.

273. Q. *What is the aim of the four Great Efforts (Sammappaḍhānā) ?*

A. To suppress one's animal desires and grow in goodness.

272. Q. *For the perception by the Bhikkhu of the highest truth, is reason said to be the best, or intuition ?*

A. Intuition—a mental state in which any desired truth is instantaneously grasped.

275. Q. *And when can that development be reached ?*

A. When one, by the practice of *Jñāna*, comes to its fourth stage of unfolding.

275. Q. *Are we to believe that in the final stage of Jñāna, and in the condition called Samāḍhi, the mind is a blank and thought is arrested ?*

A. Quite the contrary. It is then that one's consciousness is most intensely active, and one's power, to gain knowledge correspondingly vast.

277. Q. *Try to give me a simile ?*

A. In the ordinary waking state one's view of knowledge is as limited as the sight of a man who walks on a road between high hills ; in the higher consciousness of *Jñāna* and *Samāḍhi* it is like the sight of the eagle poised in the upper sky and overlooking a whole country.

278. Q. *What do our books say about the Buddha's use of this faculty ?*

A. They tell us that it was his custom, every morning, to glance over the world and, by his divine (clairvoyant)sight, see where there were persons ready to receive the truth. He would then contrive, if possible, that it should reach them. When persons visited him he would look into their minds, read their secret motives, and then preach to them according to their needs.

PART IV

THE RISE AND SPREAD OF BUDDHISM

279. Q. *As regards the number of its followers, how does Buddhism at this date compare with the other chief religions ?*

A. The followers of the Buddha Dharma outnumber those of every other religion.

280. Q. *What is the estimated number ?*

A. About five hundred millions (5,000 lakhs or 500 crores) ; this is five-thirteenths, or not quite half, of the estimated population of the globe.

281. Q. *Have many great battles been fought and many countries conquered ; has much human blood been split to spread the Buddha Dharma ?*

A. History does not record one of those cruelties and crimes as having been committed to propagate our religion. So far as we know, it has not caused the spilling of a drop of blood. (See foot-note ante—Professor Kolb's testimony.)

282. Q. *What, then, is the secret of its wonderful spread ?*

A. It can be nothing else than its intrinsic excellence : its self-evident basis of truth, its sublime moral teaching, and its sufficiency for all human needs.

283. Q. *How has it been propagated ?*

A. The Buddha, during the forty-five years of his life as a Teacher, travelled widely in India and preach the Dharma. He sent his wisest and best disciples to do the same throughout India.

284. Q. *When did He send for his pioneer missionaries ?*

A. On the full-moon day of the month *Wap* (October).

285. Q. *What did he tell them ?*

A. He called them together and said : "Go forth, Bhikkhus, go and preach the law to the world. Work for the good of others as well as for your own Bear ye the glad tidings to every man. Let no two of you take the same way."

286. Q. *How long before the Christian era did this happen ?*

A. About six centuries.

287. Q. *What help did Kings give ?*

A. Besides the lower classes, great Kings, Rājās and Mahārājās were converted and gave their influence to spread the religion.

288. Q. *What about pilgrims ?*

A. Learned pilgrims came in different centuries to India and carried back with them books and teachings to their native lands. So, gradually, whole nations forsook their own faiths and became Buddhists.

289. Q. *To whom, more than to any other person, is the world indebted for the permanent establishment of Buddha's religion ?*

A. To the Emperor Ashoka, surnamed the Great, sometimes Piyaḍāsi, sometimes Dharmāshoka. He was the son of Binḍusāra, King of Magaḍha, and grandson of Chandragupta, who drove the Greeks out of India.

290. Q. *When did he reign ?*

A. In the third century B.C., about two centuries after the Buddha's time. Historians disagree as to his exact date, but not very greatly.

291. Q. *What made him great ?*

A. He was the most powerful monarch in Indian history, as warrior and as statesman ; but his noblest characteristics were his love of truth and justice, tolerance of religious differences, equity of government, kindness to the sick, to the poor, and to animals. His name is revered from Siberia to Ceylon.

292. Q. *Was he born a Buddhist ?*

A. No, he was converted in the tenth year after his anointment as King, by Nigroḍha Samanera, an Arhat.

293. Q. *What did he do for Buddhism ?*

A. He drove out bad Bhikkus, encouraged good ones, built monasteries and dāgobas everywhere, established gardens, opened hospitals for men and animals, convened a council at Patna to revise and re-establish the Dharma, promoted female religious education, and sent embassies to five Greek kings, his allies, and to all the sovereigns of India, to preach the doctrines of the Buddha. It was he who built the monuments at Kapilavastu, Buddha Gāya, Isipatana and Kusinārā, our four chief places of pilgrimage, besides thousands more.

294. Q. *What absolute proofs exist as to his noble character ?*

A. Within recent years there have been discovered, in all parts of India, fourteen Edicts of

his, inscribed on living rocks, and eight on pillars erected by his orders. They fully prove him to have been one of the wisest and most high-minded sovereigns who ever lived.

295. Q. *What character do these inscriptions give to Buddhism ?*

A. They show it to be a religion of noble tolerance, of universal brotherhood, of righteousness and justice. It has no taint of selfishness, sectarianism or intolerance. They have done more than anything else to win for it the respect in which it is now held by the great pandits of western countries.

296. Q. *What most precious gift did Dharmashoka make to Buddhism ?*

A. He gave his beloved son, Mahinda, and daughter, Saṅghamiṭṭa, to the Order, and sent them to Ceylon to introduce the religion.

297. Q. *Is this fact recorded in the history of Ceylon ?*

A. Yes, it is all recorded in the *Mahāvansa*, by the keepers of the royal records, who were then living and saw the missionaries.

298. Q. *Is there some proof of Saṅghamiṭṭa's mission still visible ?*

A. Yes ; she brought with her to Ceylon a branch of the very Boḍhi under which the Buddha. sat when he became Enlightened, and it is still growing.

299. Q. *Where ?*

A. At Anurādhapura. The history of it has been officially preserved to the present time. Planted in 306 B.C., it is the oldest historical tree in the world

300. Q. *Who was the reigning sovereign at that time ?*

A. *Devanampiyatissa*. His consort, Queen *Anula*, had invited *Saṅghamiṭṭa* to come and establish the *Bhikkhuni* branch of the Order.

301. Q. *Who came with Saṅghamiṭṭa ?*

A. Many other *Bhikkunis*. She, in due time, admitted the Queen and many of her ladies, together with five hundred virgins, into the Order.

302. Q. *Can we trace the effects of the foreign work of the Emperor Ashoka's missionaries ?*

A. His son and daughter introduced Buddhism into Ceylon : his monks gave it to the whole of Northern India, to fourteen Indian nations outside its boundaries, and to five Greek kings, his allies, with whom he made treaties to admit his religious preachers

303. Q. *Can you name them ?*

A. ANTIOCHUS of Syria, PTOLEMY of Egypt, ANTIGONUS of Macedon, MERGAS of Cyrene, and ALEXANDER of Epidos.

304. Q. *Where do we learn this ?*

A. From the Edicts themselves of Ashoka the Great, inscribed by him on rocks and stone pillars, which are still standing and can be seen by everybody who chooses to visit the places.

305. Q. *Through what western religious brotherhoods did the Buddha Dharma mingle itself with western thought ?*

A. Through the sects of the Therapeutics of Egypt and the Essenes of Palestine.

306. Q. *When were Buddhist books first introduced into China ?*

A. As early as the second or third century B.C. Five of Dharmāshoka's monks are said—in the *Samanta Paśāḍika* and the *Sārattha Dīpani*—Two Pāli books—to have been sent to the five divisions of China.

307. Q. *Whence and when did it reach Korea ?*

A. From China, in the year A.D. 372.

308. Q. *Whence and when did it reach Japan ?*

A. From Korea, in A.D. 552.

309. Q. *Whence and when did it reach Cochin, China Formosa, Java, Mongolia, Yorkand, Balk, Bokhara, Afghanistan and other Central Asian countries ?*

A. Apparently in the fourth and fifth centuries A.D.

310. Q. *From Ceylon, whither and when did it spread ?*

A. To Burma, in A.D. 450, and thence gradually into Arakan, Kamboja and Pegu. In the seventh century (A.D. 638) it spread to Siam, where it is now, as it has been always since then, the State religion.

311. Q. *From Kashmir, where else did it spread besides to China ?*

A. To Nepāl and Tibet.

312. Q. *Why is it that Buddhism, which was once the prevailing religion throughout India, now almost extinct there ?*

A. Buddhism was at first pure and noble, the very teaching of the Tathagata ; its Sangha were virtuous

and observed the Precepts ; it won all hearts and spread joy through many nations, as the morning light sends life through the flowers. But after some centuries, bad Bhikkhus got ordination (*Upasampada*) the Sangha became rich, lazy, and sensual the, Dharma was corrupted, and the Indian nation abandoned it.

313. Q. *Did anything happen about the ninth or tenth century A.D. to hasten its downfall ?*

A. Yes.

314. Q. *Anything besides the decay of spirituality the corruption of the Saṅgha, and the reaction of the populace from a higher ideal of man to unintelligent idolatry ?*

A. Yes. It is said that the Mussalmāns invaded, overran and conquered large areas of India ; everywhere doing their utmost to stamp out our religion.

315. Q. *What cruel acts are they charged with doing ?*

A. They burnt, pulled down or otherwise destroyed our vihāras, slaughtered our Bhikkhus, and consumed with fire our religious books.

316. Q. *Was our literature completely destroyed in India ?*

A. No. Many Bhikkhus fled across the borders into Tibet and other safe places of refuge, carrying their books with them.

317. Q. *Have any traces of these books been recently discovered ?*

A. Yes. Rai Bhānur Saraṭ Chandra Dās, C.I.E., a noted Bengali paṇḍit, saw hundreds of them in

the vihāra libraries of Tibet, brought copies of some of the most important back with him, and is now employed by the Government of India in editing and publishing them.

318. Q. *In which country have we reason to believe the sacred books of primitive Buddhism have been best preserved and least corrupted ?*

A Ceylon. The *Encyclopaedia Britannica* says that in this island Buddhism has, for specified reasons, "retained almost its pristine purity to modern times."

319. Q. *Has any revision of the text of the Pitakas been made in modern times ?*

A. Yes. A careful revision of the Vinaya Pitaka was made in Ceylon in the year A.D. 1875, by a convention of the most learned Bhikkhus, under the presidency of H. Sumaṅgala, Praḍhāna Sthavira.

320. Q. *Has there been any friendly intercourse in the interest of Buddhism between the peoples of the Southern and those of the Northern Buddhist countries ?*

A. In the year A.D. 1891, a successful attempt was made to get the Praḍhāna Nayakas of the two great divisions to agree to accept fourteen propositions as embodying fundamental Buddhistic beliefs recognised and taught by both divisions. These propositions, drafted by Colonel Olcott, were carefully translated into Burmese, Sinhalese and Japanese, discussed one by one, unanimously adopted and signed by the chief monks, and published in January 1892.

321. Q. *With what good result ?*

A. As the result of the good understanding now existing, a number of Japanese bhikkhus and samaneras have been sent to Ceylon and India to study Pāli and Samskr̥t.

322. Q. *Are there signs that the Buddha Dharma is growing in favour in non-Buddhistic countries ?¹*

A. There are. Translations of our more valuable books are appearing, many articles in reviews, magazines and newspapers are being published, and excellent original treatises by distinguished writers are coming from the press. Moreover, Buddhist and non-Buddhist lecturers are publicly discoursing on Buddhism to large audiences in western countries. The Shin Shu sect of Japanese Buddhist have actually opened missions at Honolulu, San Francisco, Sacramento and other American places.

323. Q. *What two leading ideas of ours are chiefly taking hold upon the western mind ?*

A. Those of Karma and Reincarnation. The rapidity of their acceptance is very surprising.

324. Q. *What is believed to be the explanation of this ?*

A. Their appeals to the natural instinct of justice, and their evident reasonableness.

PART V

BUDDHISM AND SCIENCE

325. Q. *Has Buddhism any right to be considered a scientific religion, or may it be classified its a "revealed" one ?*

A. Most emphatically it is not a revealed religion. The Buddha did not so preach, nor is to be so understood. On the contrary, he gave it out as the statement of eternal truths, which his predecessors had taught like himself.

326. Q. *Repeat again the name of the suttā, in which the Buddha tells us not to believe in an alleged revelation without testing it by one's reason and experience ?*

A. The *Kālāma Suttā*, of the *Anguttara Nikaya*.

327. Q. *Do Buddhists accept the theory that everything has been formed out of nothing by a Creator ?*

A. The Buddha taught that two things are causeless, viz., *Ākāsha*, and *Nirvāṇa*. Everything has come out of *Ākāsha*, in obedience to a law of motion inherent in it, and, after a certain existence, passes away. Nothing ever came out of nothing. We do not believe in miracles ; hence we deny creation, and cannot conceive of a creation of something out of nothing. Nothing organic is eternal. Everything is in a state of constant flux, and undergoing change and reformation, keeping up the continuity according to the law of evolution.

328. Q. *Is Buddhism opposed to education, and to the study of science ?*

A. Quite the contrary : in the *Sigālōwāda Sutta* in a discourse preached by the Buddha, He specified as one of the duties of a teacher that he should give his pupils "instruction in science and lore". The Buddha's higher teachings are for the enlightened, the wise, and the thoughtful.

329. Q. *Can you show any further endorsement of Buddhism by science ?*

A. The Buddha's doctrine teaches that there were many progenitors of the human race ; also there is a principle of differentiation among men ; certain individuals have a greater capacity for the rapid attainment of Wisdom and arrival at Nirvāṇa than others.

330. Q. *Any other ?*

A. Buddhism supports the teaching of the indestructibility of force.

331. Q. *Should Buddhism be called a chart of science or a code of morals ?*

A. Properly speaking, a pure moral philosophy, a system of ethics and transcendental metaphysics. It is so eminently practical that the Buddha kept silent when Malunkya asked about the origin of thing .

332. Q. *Why did he do that ?*

A. Because he thought that our chief aim should be to see things as they exist around us and try to make them better, not to waste time in intellectual speculations.

333. Q. *What do Buddhists say is the reason for the occasional birth of very good and wise children of bad parents, and that of very bad ones of good parents ?*

A. It is because of the respective Karmas of children and parents ; each may have deserved that such unusual relationships should be formed in the present birth.

334. Q. *Is anything said about the body of the Buddha giving out a bright light ?*

A. Yes, there was a divine radiance sent forth from within by the power of his holiness.

335. Q. *What is it called in Pāli ?*

A. *Buddharansi*, the Buddha rays.

336. Q. *How many colours could be seen in it ?*

A. Six, linked in pairs.

337. Q. *Their names ?*

A. *Nīla*, *Piṭa*, *Lohiṭa*, *Avadaṭa*, *Mangestā*, *Prabhāsvra*.

338. Q. *Did other persons emit such shining light ?*

A. Yes, all Arhats did and, in fact, the light shines stronger and brighter in proportion to the spiritual development of the person.

339. Q. *Where do we see these colours represented ?*

A. In all vihāras where there are painted images of the Buddha. They are also seen in the stripes of the Buddhist Flag, first made in Ceylon but now widely adopted throughout Buddhist countries.

340. Q. *In which discourse does the Buddha himself speak of this shining about him ?*

A. In the *Mahā-Prainibbana Suttō*, Ānanda his favourite disciple, noticing the great splendour which came from his Master's body, the Buddha said that on two occasions this extraordinary shining occurs, (a) just after a Tathāgata gains the supreme insight, and (b) on the night when he passes finally away.

341. Q. *Where do we read of this great brightness being emitted from the body of another Buddha ?*

A. In the story of Sumedha and Dipāṅkara Buddha, found in the *Niḍanakathā* of the *Jātaka* book, or story of the reincarnations of the Bodhisattva Siddhārtha Gautama.

342. Q. *How is it described ?*

A. As a halo of a fathom's depth.

343. *What do the Hindus call it ?*

A. *Tejas*, its extended radiance they call *Prākāśha*.

344. Q. *What do Europeans call it now ?*

A. The human aura.

345. Q. *What great scientist has proved the existence of this aura by carefully conducted experiments ?*

A. The Baron Von Reichenbach. His experiments are fully described in his *Researches*, published in 1844-5. Dr. Baraduc, of Paris, has, quite recently, photographed this light.

346. Q. *Is this bright aura a miracle or a natural phenomenon ?*

A. Natural. It has been proved that not only all human beings but animals, trees, plants and even stones have it.

347. Q. *What peculiarity has it in the case of a Buddha or an Arahaṭ ?*

A. It is immensely brighter and more extended than in cases of other beings and objects. It is the evidence of their superior developments in the power of *Iddhi*. The light has been seen coming from dāgabos in Ceylon where relics of the Buddha are said to be enshrined.

348. Q. *Do people of other religions besides Buddhism and Hindūism also believe in this light ?*

A. Yes, in all pictures of Christian artists this light is represented as shining about the bodies of their holy personages. The same belief is found to have existed in other religions.

349. Q. *What historical incident supports the modern theory of hypnotic suggestion ?*

A. That of Chullapanthaka, as told in the Pāli Commentary on the *Dhammapaḍa*, etc.

350. Q. *Give me the facts.*

A. He was a bhikkhu who became an Arahaṭ. On that very day the Buddha sent a messenger to call him. When the man reached the Vihāra, he saw three hundred bhikkhus in one group, each exactly like the others in every respect. On his asking which was Chullapanthaka, every one of the three hundred figures replied : "I am Chullapanthaka."

351. Q. *What did the messenger do ?*

A. In his confusion he returned and reported to the Buddha.

352. Q. *What did the Buddha then tell him ?*

A. To return to the vihāra and, if the same thing happened, to catch by the arm the *first* figure who said he was Chullapanthaka and lead him to him. The Buddha knew that the new Arhaṭ would make this display of his acquired power to impress illusionary pictures of himself upon the messenger.

353. Q. *What is this power of illusion called in Pāli ?*

A. *Manomaya Idḍhi*.

354. Q. *Were the illusionary copies of the Arahaṭ's person material ? Were they composed of substance and could they have been full and handled by the messenger ?*

A. No ; they were pictures impressed by his thought and trained will-power upon the messenger's mind.

355. Q. *To what would you compare them ?*

A. To a man's reflection in a mirror being exactly like him yet without solidity.

356. Q. *To make such an illusion on the messenger's mind, what was necessary ?*

A. That Chullapanthaka should clearly conceive in his own mind his exact appearance, and then impress that, with as many duplicates or repetitions as he chose, upon the sensitive brain of the messenger.

357. Q. *What is this process now called ?*

A. Hypnotic Suggestion.

358. Q. *Could any third party have also seen these illusionary figures ?*

A. That would depend on the will of the Arhaṭ or hypnotiser.

359. Q. *What do you mean ?*

A. Supposing that fifty or five hundred persons were there, instead of one, the Arhaṭ could will

that the illusion should be seen by all alike ; or, if he chose, he could will that the messenger should be the only one to see them.

360. Q. *Is this branch of science well known in our day ?*

A. Very well known ; it is familiar to all students of mesmerism and hypnotism.

361. Q. *In what does our modern scientific belief support the theory of Karma, as taught in Buddhism ?*

A. Modern scientists teach that every generation of men is heir to the consequences of the virtues and the vices of the preceding generation, not in the mass, as such, but in every individual case. Every one of us, according to Buddhism, gets a birth which represents the causes generated by him in an antecedent birth. This is the idea of Karma.

362. Q. *What says the Vāsettha Sutta about the causation in Nature ?*

A. It says : “ The world exists by cause ; all things exist by cause ; all beings are bound by cause.”

363. Q. *Does Buddhism teach the unchangeableness of the visible universe ; our earth, the sun, the moon, the stars, the mineral, vegetable, animal and human kingdoms ?*

A. No. It teaches that all are constantly changing, and all must disappear in course of time.

364. Q. *Never to reappear ?*

A. Not so : the principle of evolution, guided by Karma, individual and collective, will evolve another

universe with its contents, as our universe was evolved out of the Ākāsha.

365. Q. Does Buddhism admit that man has in his nature any latent powers for the production of phenomena commonly called "miracles"?

A. Yes ; but they are natural, not supernatural. They may be developed by a certain system which laid down in our sacred books, *Visuddhi Mārga* for instant.

366. Q. What is this branch of science called ?

A. The Pali name is *Iddhi-vidhanānā*.

367. Q. How many kinds are there ?

A. Two : *Bāhira*, i.e., one in which the phenomena-working power may be temporarily obtained by ascetic practices and also by resort to drugs, the recitation of *mantras* (charms), or other extraneous aids ; and *Sasaniks*, that in which the power in question is acquired by interior self-development, and covers all and more than the phenomena o. *Laukika Iddhi*.

368. Q. What class of men enjoy these powers ?

A. They gradually develop in one which pursues a certain course of ascetic practice called *Dhyāna*.

369. Q. Can this *Iddhi* power be lost ?¹

A. The *Bāhira* can be lost, but the *Sasanika* never, when once acquired. *Lokottara* knowledge once

¹ Sumangala Sthavira explains to me that those transcendent powers are permanently possessed only by one who has subdued all the passions (*Klesa*), in other words, an Arhat. The powers may be developed by a bad man and used for doing evil things, but their activity is but brief, the revellious passions again demerit the sorcerer, and he becomes at last their victim.

obtained is never lost, and it is by this knowledge *only* that the absolute condition of Nirvāṇa is known by the Arhat. And this knowledge can be got by following the noble life of the Eightfold Path.

370. Q. *Had Buddha the Lokottara Iddhi ?*

A. Yes, in perfection.

371. Q. *And his disciples also had it ?*

A. Yes, some but not all equally ; the capacity for acquiring these occult powers varies with the individual.

372. Q. *Give examples ?*

A. Of all the disciples of the Buddha, Mogallāna was possessed of the most extraordinary powers for making phenomena, while Ānanda could develop none during the twenty-five years in which he was the personal and intimate disciple of the Buddha himself. Later he did, as the Buddha had foretold he would.

373. Q. *Does a man acquire these powers suddenly or gradually ?*

A. Normally, they gradually develop themselves as the disciple progressively gains control over his lower nature in a series of births.¹

374. Q. *Does Buddhism pretend that the miracle of raising those who are dead is possible ?*

A. No. The Buddha teaches the contrary, in that beautiful story of Kisā Gotamī and the mustard-

¹ When the powers suddenly show themselves, the inference is that the individual had developed himself in the next anterior birth. We do not believe in eccentric breaks in natural law.

seed. But when a person only seems to be dead but is not actually so, resuscitation is possible.

375. Q. *Give me an idea of these successive stages of the Lokottara development in Iddhi ?*

A. There are six degrees attainable by Arhats ; what is higher than them is to be reached only by a Buddha.

376. Q. *Describe the six stages or degrees ?*

A. We may divide them into two groups of, three each. The first to include (1) Progressive retrospection, viz., a gradually acquired power to look backward in time towards the origin of things ; (2) Progressive foresight, or power of prophecy ; (3) Gradual extinction of desires and attachments to material things.

377. Q. *What would the second group include ?*

A. The same faculties, but illimitably developed. Thus, the full Arhat possesses perfect retrospection, perfect foresight, and has absolutely extinguished the last trace of desire and selfish attractions.

378. Q. *What the four means for obtaining Iddhi ?*

A. The will its exertion, mental development, and discrimination between right and wrong.

379. Q. *Our Scriptures relate hundreds of instances of phenomena produced by Arhats : what did you say was the name of this faculty or power ?*

A. *Iddhi vidha*. One possessing this can, by manipulating the forces of Nature, produce any wonderful phenomenon, i.e., make any scientific experiment he chooses.

380. Q. *Did the Buddha encourage displays of phenomena ?*

A. No ; he expressly discouraged them as tending to create confusion in the minds of those who were not acquainted with the principles involved. They also tempt their possessors to show them merely to gratify idle curiosity and their own vanity. Moreover, similar phenomena can be shown by magicians and sorcerers learned in the *Laukika*, or the baser form of *Iddhi* science. All false pretensions to supernatural attainment by monks are among the unpardonable sins (*Tevijja Sutta*).

381. Q. *You spoke of a “deva” having appeared to the Prince Siddhartha under a variety of forms ; what do Buddhists believe respecting races of elemental invisible beings having relations with mankind ?*

A. They believe that there are such beings who inhabit worlds or spheres of their own. The Buddhist doctrine is that, by interior self-development and conquest over his baser nature, the Arhat becomes superior to even the most formidable of the *devas*, and may subject and control the lower orders.

382. Q. *How many kinds of devas are there ?*

A. Three : *Kāmāvācharā* (those who are still under the domination of the passions) ; *Rūpāvācharā* (a higher class, which still retain an individual form) : *Arūpāvācharā* (the highest in degree of purification, who are devoid of material forms).

383. Q. *Should we fear any of them ?*

A. He who is pure and compassionate in heart and of a courageous mind need fear nothing : no man, god, *brahmarakkhas*, demon or deva, can injure him, but some have power to torment the impure, as well as those who invite their approach.

Real	Buddhist Literature in China
Real	Contents of Buddhist Scriptures
Rogers	Buddhaghosa's Parables
Fausboll and Davids	Buddhist Birth Stories
Bignodet	Legend of Goutama
Edkins	Chinese Buddhism
Stevenson	Kalpa Sutra and Nava Patis
Lillie	Buddha and Early Buddhism
Sir Coomaraswami	Sutta Nipata
Brody	Nigamaya
Steele	Kusa Jaraka
Rhys-Davids	Buddhism
Fausboll and Max Müller	Dhammapadam
Real	Romantic History of Buddha
Rockhill	Uttaravarga
B. Nanjio	Twelve Japanese Buddhist Sects
Paul Carus	The Gospel of Buddha
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R. C. Dutt	Ancient India
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Edition	Encyclopedia Britannica

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PREFACE

Some observations are necessary on the teaching of religion in our schools. It is our duty to create an atmosphere and a tradition that are distinctively Buddhist in our Buddhist schools for our Buddhist children.

The teaching of religion today is beset with difficulties. The teachers have to take into account the spirit of scepticism and criticism which is so characteristic of the modern age. Fortunately for us Buddhists our Great Teacher was Himself one of the earliest sceptics. We have His express injunction that we should accept nothing, not even His own teaching, without the most careful study and inquiry.

Buddhism is in tune with the spirit of the age. Our chief aim is to foster in the student a clear and comprehensive knowledge of the religion after a critical study.

This book is specially prepared for adults and those who are taking up Dhamma as a subject in the S. S. C. Examination.

C. PANNALANKARA.

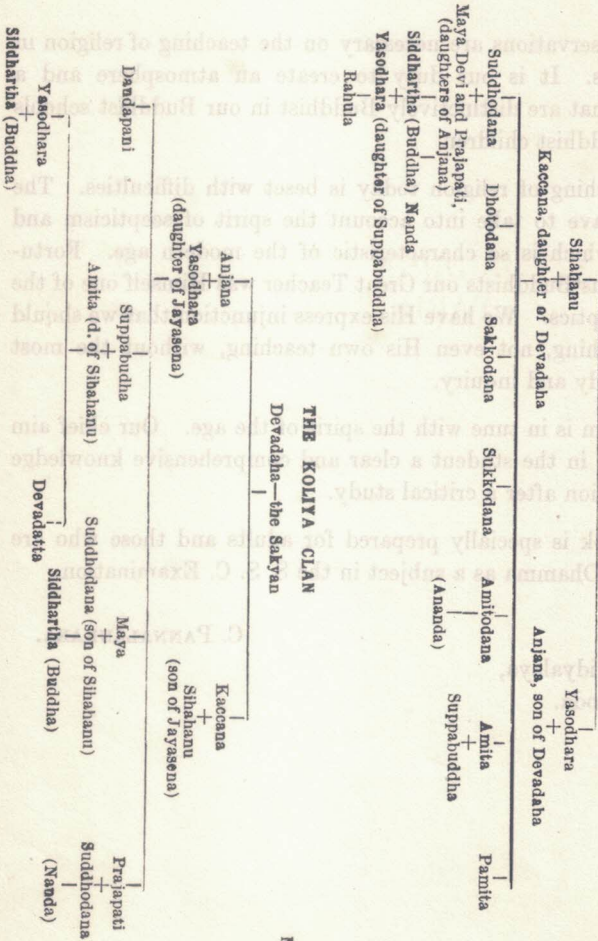
Lumbini Vidyalaya,
Aruggoda.

GENEALOGICAL CHART

KAPILAVASTU SAKYA CLAN

Jayasena—the Sakyan

Paternal Side



Maternal Side

|

LIFE OF BUDDHA FROM BIRTH TO
PARINIBBANA

1
LIFE OF BUDDHA FROM BIRTH TO
PARINIBBANA

CHAPTER I

BIRTH TO ENLIGHTENMENT

BIRTH OF SIDDHARTHA

Towards the end of the seventh century B.C. in the city of Kapilavastu, the capital of a small kingdom of the same name in Central India at the foot of Nepal, north of the present Kingdom of Oudh, Siddhartha was born. His father Suddhodana, of the tribe of the Sakyas, a descendant of the great solar race of the Gautamides, ruled over the country. His mother Maya Devi, was the daughter of the King Anjana. Her beauty was so transcendent that the name Maya or Vision, had been given to her. Her form seeming to be—as is related in the *Lalita Vistara*—“a creation of some enchanting dream.” Maya’s virtues and talents surpassed even her excessive beauty, for she was endowed with the highest and choicest gifts of intelligence and piety. Suddhodana was worthy of his Consort. He was called “King of the Law” because he ruled according to law. No other prince among the Sakyas was more honoured and respected by all classes of his subjects, from his councillors and courtiers down to the householders and merchants.

Such was the noble family from which the Buddha was to arise. He thus belonged to the Kshatriya or warrior caste and when he eventually embraced a religious life, he was called, in honour of his illustrious origin, “the Sakya Muni,” the Sakya Sage or the “Sramana Gautama,” the Gautamide ascetic. His father gave him the name Siddhartha or Sarvarthasiddha, and he retained this name as long as he lived the life of a Royal Prince.

Queen Maya Devi bearing the Bodhisatta for ten months in her womb, when her time was come, desired to go to her parents house and requested King Suddhodana’s permission to do so.

The King approved of this and caused the road from Kapilavastu to Devadaha to be made smooth and adorned with vessels filled with plantains, with flags and with banners. Borne in a golden palanquin and accompanied by a large retinue she proceeded towards Devadaha. Between the two cities of Kapilavastu and Devadaha is Lumbini, the Great Royal Park of sal-trees. It was the flowering season and the Park was one mass of flowers. From within the branches and flowers, hosts of bees and various flocks of birds sported, filling the cool air with cheery songs. Enamoured by the loveliness of the Park, the Queen expressed a desire to rest awhile in Lumbini. On entering the Park she alighted from her palanquin and accompanied by the ladies of the Court she walked about the Grove.

Coming to the foot of a great sal-tree the desire to seize hold of a branch of the tree arose in her. Lo, the branch bent down like the tip of a supple reed and came within her reach. Stretching out her hand she seized it. Thereupon she was shaken with the throes of birth. Those in attendance set up a curtain for her and retired. Holding the branch and even while standing she was delivered.

At that moment the four pure-minded Mahabrahmas came with a golden net and therewith received the Bodhisatta. They set him before his mother saying : " Rejoice, O Queen, a mighty son has been born to thee." Gods and men then worshipped him with scented garlands and said : " Great Being, there is here none like thee, much less superior anywhere." Bodhisatta then examining the ten quarters and not seeing anyone like himself, he said : " This is the northern quarter." He then took seven steps, while Brahma held a white parasol over him and Suyama a fan, and other divinities followed with other symbols of royalty in their hands. Bodhisatta stopped at the seventh step and raising his voice, he roared his lion-roar :

" I am the chief in the world,"

" I am the best in the world,"

"*I am the first in the world,*"

"*This is my last birth,*"

"*There is now no existence again.*"

On this day seven other beings also came into existence : They are the Tree of Enlightenment, Yasodhara or Rahulamata (his future wife), the four vases of treasure, his elephant, his horse Kanthaka, his charioteer Channa, and Kaludayin, the Minister's son. They all appear again in the Buddha story.

Bodhisatta was escorted back to Kapilavastu the same day by the inhabitants of both cities. His mother died, seven days after his birth. The orphan child was confided to the care of her mother's sister Prajapati Gotami, who at a later period, in the days of Buddha's preaching, became one of his most fervent adherents.

ASITA'S PREDICTION

On the day of Bodhisatta's birth a sage named Asita "the black" who was also according to the *Nidana-katha* called Kaladevala, dwelling in the Himalayas beheld the gods of the heaven of the thirty-three sporting in the sky and enquired of them the reason of their delight. They told him that the Bodhisatta has been born in the world of men in the village of the Sakyas in the Lumbini country, and that he would turn the Wheel of the Doctrine in the Park Isipatana (the deer park at Benares). Asita went to the palace of Suddhodana and asked to see the boy. The Sakyas shewed him the child and he was filled with delight and received much joy. He recognized in him the marks of a Great Man and declared, "supreme is he, the highest of men."

Then remembering his own passing away he wept and the Sakyas anxiously asked if there would be misfortune for the child. Asita replied that he saw nothing hurtful for the boy : He will attain Enlightenment and preach the Doctrine, and Asita is pained because his own life is short and he will not be able to hear the Doctrine preached.

He then gave the king the list of the thirty-two marks and the eighty minor marks of the Great Being and before repeating his prophecy he said : " marvellous verily is this person that had appeared in the world," and rising from his seat he clasped his hands, fell at the Bodhisatta's feet, made a rightwise circuit round, and taking the Bodhisatta stood in contemplation. He then addressed the King and said that " the thirty-two great marks on the child are marvellous, endowed with which a man has but two careers and no other. If he dwelt in a house, he will become Universal King, but if he goes forth from a house to a houseless life, he will become a Tathagata, loudly proclaimed, Fully Enlightened Buddha."

It is said that the King Suddhodana worshipped his own son after the manner of the Sage Asita. It was his first reverence.

NAME-GIVING CEREMONY

On the fifth day the ceremony of name-giving took place. A hundred and eight Brahmins were invited to the festival at the palace and eight of these were interpreters of the bodily marks. These were : Rama, Dhajja, Lakhana, Manti, Kondanna, Bhoja, Suyama, Sudatta. Seven of these held two fingers and prophesied that one who had such marks as the Bodhisatta would become either a universal king or a Buddha, but the eighth young man known after his clan as Kondanna held up one finger and prophesied his Buddhahood as a certainty. The Brahmins also told the king that his son would leave the world after seeing the four signs, an old man, a sick man, a corpse and an ascetic. Accordingly guards were stationed at the four quarters to prevent these four from coming within sight of Prince Siddhartha.

HIS STUDIES

Whatever may have been the truth of these prognostics Siddhartha received his training under very able Brahmin teachers. At the " writing school " he displayed more talent

even than his masters, and one of them Visvamitra, under whose care he was more especially placed, soon declared that he had nothing more to teach. In the midst of companions of his own age, the child took no part in their games ; he seemed even then absorbed in higher thoughts. Often did he remain aloof to meditate and one day when he had gone with his comrades to visit " the agricultural village " he wandered away alone in a great wood, where he remained for many hours while no one knew what had become of him. The king, his father, at length filled with anxiety, went in person to seek him in the forest, and found him there beneath a rose-apple tree deep in meditation. Five Rhis, who came flying through the air on their way from the Himalayas to the Vindhya, were not able to pass beyond him, and they were informed by the gods of the reason why. They alighted and recited verses in his honour. The king also noticed that the shadow of the rose-apple tree had not changed nor moved and the king then came and did reverence to his son. This is his second reverence.

Now the time grew near, when the young Prince should be married. The chief elders of the Sakyas remembered the Brahmins' predictions, for they had foretold that Siddhartha would very probably renounce the crown in order to become an ascetic. They therefore implored the king to marry his son as soon as possible, so as to assure the future of his race.

THE ELDERS INTIMATE SIDDHARTHA OF A MARRIAGE

The elders hoped to bind the young man to the throne by an early marriage. The king, however, who doubtless was aware of the Prince's intention, did not dare to speak to him himself ; he desired the elders to confer with him and to make to him the proposal they deemed so important. Siddhartha, who dreaded " evils of desire, more to be feared than poison, fire or sword "

desired to have seven days given him for reflection. After having well considered, feeling certain that marriage, having been already accepted by many sages, would neither deprive him of the calm necessary for reflection, nor of the leisure for meditation, he yielded to the request made to him, laying down, however one condition : " That the wife chosen for him was not to be a low-minded or immodest woman ; otherwise it mattered little to him what might be her caste, he would take her from among the Vesayas and the Sudras, as willingly as from amongst the Brahmin women and the Kshatriyas, if so be that she was endowed with the qualities which he required in his consort." He then gave the elders, to guide them in their choice, a complete list which he prepared of the qualities he desired his bride to possess.

The *purohita* or domestic priest of King Suddhodana was therefore instructed to go through all the houses at Kapilavastu, and after viewing the young maidens of every house, to choose her who best fulfilled the requirements of the Prince, " whose heart, undazzled by rank or birth took pleasure only in true virtue and morality." The list of the virtues demanded was successively presented to a multitude of young maidens of all ranks and classes, none however seemed to fulfil the requirements. At last one of them told the priest that she possessed all the qualities demanded by the Prince, and that if he would accept her, she would be his wife. Summoned to appear before the Prince with several other beautiful girls of her own age, she was singled out by him, and the king gave his consent to the marriage.

OBJECTIONS RAISED BY THE MAIDEN'S FATHER

But the young maiden's father Suppabuddha of the Sakya tribe was not easily satisfied. As Siddhartha was supposed to be given up to indolence and effeminacy, he demanded that before bestowing on him his daughter, the beautiful Yasodhara, he should give proof of the talents of all kinds, which he possessed. " The noble youth," said Suppabuddha, " has lived in idleness within the palace, and it is a law of our race only to give our daughters to

men skilled in the arts, never to those unacquainted with them. This youth has never practised fencing, nor boxing, nor bending a bow, neither does he know the rules of fighting ; how can I bestow my daughter on one who is not skilful in these exercises ? ”

The noble Siddhartha was therefore obliged, prince though he was, to display the talents his modesty had hitherto concealed. Five hundred of the most skilful and distinguished Sakyas were assembled and the beautiful Yasodhara was promised to the victor. The Royal Prince easily proved himself superior to his rivals. But the contest was at first directed towards different arts from those proposed by Suppabuddha. Siddhartha proved himself more skilful than his competitors or even his judges, in the art of writing, in arithmetic, in grammar, in syllogism, in the knowledge of the Vedas, of the philosophic systems, of ethics, etc. Then passing from mental to bodily exercises, he defeated all his competitors in leaping, swimming, running, bending the bow and a number of other games, in which he displayed as much strength as skill. Among his adversaries were his two cousins : Ananda, who became one of his most faithful disciples and Devadatta, who deeply irritated by his defeat, became from that day his implacable enemy. The beautiful Yasodhara was the reward of Siddhartha's victory, and the young girl who had considered herself worthy of a king, was declared his wife.

Siddhartha therefore married Yasodhara at the age of sixteen. Notwithstanding the happiness of a union contracted under such auspices it had no power to change the designs Siddhartha had already formed. He passed thirteen years of his married life amidst luxury. In his palace were three lotus ponds which were purposely made for him. Blue lotuses bloomed in one, red in another and white in the third. He used no sandal-wood that was not of Kasi. His turban, tunic and dress and cloak were all from Kasi. Night and day a white parasol was held over him so that he might not be touched by heat or cold, or any inclemencies of the weather.

There were also three palaces for him : Ramya, Suramya and Subhata. There were many beautifully adorned women and dancing girls in them. During the cold season he lived in one palace, during the rainy season in another and during the hot season in the third. In these palaces and surrounded by every luxury, in the midst even of the festivities and concerts that were perpetually going on, the young Prince never relinquished the idea of his holy enterprise. In the bitterness of his heart he would often say : "The three worlds that of gods, of the Asekhas, and of men, are consumed by the sufferings of disease and old age, they are devoured by the fire of death, and deprived of all guidance. The life of a human being is like a flash of lightning in the sky ; as a torrent rushes down a mountain, so life flows on with an irresistible rapidity. By the fact of existence, by desire, and by ignorance, the creatures in the abode of men and gods are on the road to three evils. The ignorant but turn round and round, even as the potter's wheel turns on its axis. The nature of desire ever attended by fear and misery, is the root of sorrow. It is more to be dreaded than the sharp edge of a sword or the leaf of poisonous tree. Like a reflected image, an echo, a shimmer, or the dizziness of a dance, like a dream, an empty and idle speech, like magic or mirage, it is full of deceit, and as empty as foam or as a bubble on the water. Disease robs the human body of its beauty, weakens the senses, the faculties and the strength and puts an end to riches and welfare. It brings on the day of death and transmigration. Every creature, the fairest, the most beloved, disappears for ever ; like a leaf or fruit fallen into the stream it is lost for ever to our eyes. Then man, solitary and unaided, wanders forth with but one possession, the fruit of his earthly labours."

Then he adds, after these melancholy but compassionate reflections :

"Decay is inherent in all component things ; all that is composite is unstable ; like a vessel of clay which the slightest blow

will shatter, like wealth borrowed from another, or a city of sand which does not hold together, or the sandy bank of a river. All component things are in turn effect and cause. One contains the other as the seed contains the germ, although the germ is not the seed. But substance, though not durable, has no interruption ; no being exists that does not emanate from another ; and therein lies the apparent durability of substance. The wise man, however, is not deceived by these appearances. For instance, the wood that is rubbed, the wood with which it is rubbed, and the action of the hands, are three things which cause fire ; but the fire soon dies out ; and the sage, searching in vain for it, wonders : Whence it came, and whither it has gone ? The sound of words is made by the movements of the tongue striking on the lips or the roof of the mouth or back of the palate, and language is formed with the help of the mind ; but all speech is but an echo, and language does not exist in itself. It is the sound of a lute, of a flute and again the sage wonders : Whence it comes and whither it has gone ?

“ Thence are all forms born of causes and effects and the *yogi* or the sage, on reflection perceives that forms are but nothingness which alone is immutable. The objects revealed to us by our senses do not exist in themselves, none of them possess fixity, which is the true characteristic of the Law.

“ But this Law which is to save the world, I understand it, and I must make it known to both gods and men. Many a time have I thought, when I shall have attained supreme wisdom (*Bodhi*) I will assemble together all living beings, and I will show them how they may enter the gates of immortality. Withdrawing them from the wide ocean of *Sansara*, I will establish them in the land of patience. Freed from the disturbing suggestions of the senses, I will establish them in peace. In showing the light of the Law to creatures duped by the darkness of profound ignorance, I will give them eyes to see things clearly as they are ; and I will

endow them with the beautiful radiance of pure wisdom the eyes of the Law, without blemish or corruption."

These grave thoughts haunted young Siddhartha even in his dreams.

HRIDEVA'S EXHORTATION

One night God Hrideva, god of modesty descending from Tushita, the abode of gladness, appeared to him and by the following gentle words encouraged him to set forth on the mission, for which he had been preparing himself for so many years.

"The time and the hour have come," said the god, "for him who is resolved, to reveal himself to the world. He who is not liberated himself, cannot liberate others; the blind cannot show the way; but he who is freed, can free others; he who has eyes can show the path to those who know it not. To those, whoever they may be, consumed by earthly desires, clinging to their houses, their wealth, their children, their wives, impart due instruction, and inspire in them a desire to renounce the world, and to adopt the holy life of wandering monks."

Meanwhile the King Suddhodana suspected the projects that agitated the heart of his son; and his tenderness and care increased ten-fold. He secretly gave orders that all his movements should be watched. However, all the precautions taken by his father were in vain. The most unforeseen and most extraordinary circumstances combined to give increasing strength to the Prince's resolution.

THE FOUR VISIONS

One day, as he drove with a numerous escort through the eastern gate of the city on his way to visit the Lumbini Park, he met a decrepit old man, seamed with wrinkles, and bald-headed, whose veins and muscles stood out like cords, while his chattering teeth hardly permitted the utterance of a few harsh and inarticulate sounds. His skinny hands clutched a rugged staff to

support his tottering steps, and his bent body and limbs shook with palsy.

"Who is this man?" cried the Prince to the charioteer. "He is small of stature and devoid of strength, his flesh and blood are dried up, his muscles cleave to his skin, his hair is white, his teeth chatter, and his body emaciated; bent over his staff, he drags himself painfully along, stumbling at every step." "Is this a condition peculiar to his family? or is this the law that governs all mankind?"

"Prince," replied the charioteer, "this man is overcome by age; all his senses are weakened, suffering has destroyed his strength; he is cast aside by his relations; and he has no protector; incompetent in business, he is abandoned like a dead wood in a forest. But his is not a condition peculiar to his family. In all living beings, youth is conquered by age; your father and mother, all your relations and friends will end thus; it is the natural and fatal issue."

"Since this is so" replied the Prince, "an ignorant and weak man, lacking in discernment, takes pride in the youth that intoxicates him, and does not see old age awaiting him. As for me, I will go no further. Turn back quickly, charioteer. For I, too, am the future abode of old age; what have I to do with pleasure and joy?" and the young Prince drove back into the town without going to Lumbini.

Another day he went to the Lumbini Park through the southern gate, when he met with the vision of the Sick Man, grasping for breath and with all the appearance of intense terror at the approach of death. After interrogating his charioteer and receiving the expected answer, the Prince turned his chariot, and went back to the palace without proceeding to Lumbini Park for enjoyment. He was disgusted. "Health is like a deceptive dream, and the dread of evil is then an unbearable torture! Where is the wise man who, after having seen what it is, can henceforth enjoy happiness or pleasure" said the Prince.

On the third occasion he went by the western gate to the Lumbini Park, when he spied on the road a dead man stretched on a bier, covered over with a cloth. A band of wailing relations surround it, filling the air with their lamentations, tearing their hair, covering their heads with dust and striking their breasts as they uttered loud cries.

The young Prince exclaimed : " Ah, woe unto youth that old age must destroy ; woe for the health so destroyed by sickness ; Ah ! woe to life that gives man so short a time ! If there were neither old age, nor sickness, nor death ! Oh ! if only old age, sickness, and death were for ever destroyed : ' Return home again, I must think over the accomplishment of this deliverance.' " Here for the first time he betrayed his secret thoughts.

On the fourth occasion he left the palace through the northern gate to go to the pleasure garden of Lumbini Park. Then the fourth vision was seen. It was a Bhikkhu or mendicant, who by his calm, chastened and reserved demeanour, seemed dedicated to the calling of a *Brahma-chari*. He stood with lowered eyes, fixing his gaze no further than the length of a yoke, in a befitting manner, wearing with dignity the garment of a monk and carrying an alms-bowl.

Having ascertained from the charioteer that he was a Bhikkhu and devoted to a religious life, the Prince said : " The choice of a religious life has ever been lauded by the sages : it will be my resource, and the resource of others ; it will become to us an efflorescence of life, happiness and immortality. "

Then the young Prince turned back his chariot and went home without going to Lumbini.

THE GREAT RENUNCIATION

At length the day of the Great Renunciation arrived. That day the Bodhisatta, taking pleasure in the thought of abandoning the world went to the Park. After bathing he sat on the royal rock of state to be robed by his attendants who stood around him

Sakka, king of gods perceived that he would make the Great Renunciation at midnight and sent the god Vissakarma in the likeness of a royal barber to adorn him. When he was returning in majesty to the city, his father sent him a message that the mother of Rahula had borne a son. The Bodhisatta on hearing said : " Rahula is born, a fetter is born," and his father therefore gave the order, " let Prince Rahula be his name."

At his entry to the town a Kshatriya maiden named Kisa Gotami had gone to the roof of her palace, and seeing the beauty and glory of the Bodhisatta, as he made a rightwise circuit round the city, she was filled with joy and delight and breathed forth this solemn utterance :

*"Happy indeed is mother,
Happy indeed is father,
Happy indeed is the wife
Who has such a husband."*

The Bodhisatta heard, and thought even so she spoke : On her seeing such a form a mother's heart becomes happy, a father's heart becomes happy, and a wife's heart becomes happy. Now when that is extinguished is the heart happy ? And with aversion in his heart for lusts he thought " when the fire of passions is extinguished, it is happy, when the fire of illusion, when pride, false views and all the lusts and pains are extinguished, it is happy. She has taught me a good lesson, for I am searching for extinguishment. Even today I must reject and renounce a household life and go forth from the world to seek Nirvana. Let this be her fee for teaching."

And taking from his neck a pearl necklace worth 100,000 pieces he sent it to Kisa Gotami. She thought that Prince Siddhartha was in love with her, and had sent her a present, and she was filled with delight. The Bodhisatta proceeded to his palace and rested awhile. The soft music soon lulled him to sleep.

On awaking suddenly and looking about him he was filled with disgust to see the erstwhile beautiful dancing girls and

musicians too had fallen asleep at their posts and now lay sprawled about the floor in nauseating attitudes.

Summoning his charioteer Channa he ordered that his horse Kanthaka be saddled immediately. The Bodhisatta had decided to renounce the worldly life.

He walked softly up to Yasodhara's bed-chamber and peeped in. Mother and son were asleep—Yasodhara's hand resting lightly on Rahula's head. All his paternal love arose in him and quickly checking himself he left the chamber resolving to come back to see Rahula after he had discovered the Truth.

He then left the city on his horse Kanthaka accompanied by Channa. The divinities muffled the sound of the horse's hoofs and the city gate was opened by the guardian god of the city.

Siddhartha rode during the night and at dawn after having ridden 36 miles, he dismounted from his horse and handed the reins to Channa ; he also gave him his cap with the clasp of pearls which adorned it, an ornament he deemed no longer necessary and dismissed Channa.

Lalita Vistara tells us that at the spot where Channa left him a monument was erected bearing the name of Chandaka Nivartana or the Return of Channa. It is on the road to Kusinagara.

Channa returned and gave back to Maha Prajapati the jewels the Prince had worn and which had been confided to his care. But the Queen could not look at the ornaments that recalled such sad memories and threw them into the pool. Thenceforth it was called Pool of the Jewels or *Abharanapokkarani*. Yasodhara knew so well the steadfastness of his purpose, to entertain any hope of a speedy return, and though she was to a certain extent prepared for the cruel separation, she remained inconsolate, notwithstanding the glorious future predicted by the faithful Channa.

UNDER ALARA KALAMA AT VESALI

Siddhartha now in the garb of a recluse or ascetic sought Brahman Alara Kalama as his teacher. Alara Kalama was then

renowned as the most learned of Philosophers. He had 300 disciples and many listeners. The beauty of the young man, when he appeared for the first time in the assembly, filled all present with admiration, including Kalama himself. But before long he admired the learning of Siddhartha more than his beauty and he besought him to share with him his work of teacher. But the young sage told himself :

“ This doctrine of Alara Kalama is not truly a deliverance. The practise of it will not completely free humanity from misery.”

AT RAJAGRIHA

From Vesali the young ascetic came to Rajagriha. His reputation for beauty and wisdom had preceded him and the people in crowds flocked to welcome him. The King Bimbisara one day descriing him from the windows of his palace, in front of which he passed, had him watched to his retreat on the slope of the Pandava mountain, and the next morning to do him honour, went there in person accompanied by a numerous retinue. Bimbisara was about the same age as Siddhartha and deeply impressed by the strange condition in which he found the young Prince, charmed by his discourse, at once so elevated and so simple, touched by his magnanimity and virtue, he embraced his cause from that moment and never ceased to protect him during the rest of his reign.

UNDER UDDAKA RAMAPUTTA

There lived at Rajagriha a Brahman even more renowned than Alara Kalama of Vesali. He was Uddaka Ramaputta. He enjoyed an unrivalled reputation among the common people and even among the learned. Siddhartha went humbly to him and asked to be his disciple. After some conversation Uddaka raised his disciple to be his equal and established him in a teacher's abode, saying : “ Thou and I together will teach our doctrine to this multitude.” His disciples numbered seven hundred.

Shortly afterwards Siddhartha left Uddaka as his teaching could not lead to the state of Nirvana.

AT URUVELA

Five of the disciples of Uddaka, all were men of high renown withdrew with Siddhartha to Uruvela. Here they determined to submit themselves to a life of penance and self-mortification.

Uruvela is celebrated in the annals of Buddhism for this long retreat of six years and during which time Siddhartha gave himself up, without a moment's wavering, to the most severe and rigorous mortifications, "at which the gods themselves were filled with horror." He withstood the most fearful attacks of his own passions and we shall see later how the legend transforms these moral struggles into material conflicts with a demon, who notwithstanding his cunning, his violence and his numerous army, was at last overthrown and vanquished, without being able to tempt or terrify the young ascetic. He by his virtues destroyed the kingdom of Mara, the spirit of evil.

However, at the end of six years of privations, sufferings, and excessive fastings, Siddhartha, persuaded that asceticism was not the path that led to perfect wisdom, determined to cease such excessive mortification, and began again to take regular meals, which a young village girl named Sujata brought to him. In a short space of time he regained the strength and beauty which had been destroyed by his terrible macerations. His five disciples who had hitherto remained faithful, and had imitated his acts of penance, were scandalised at his weakness, and losing all esteem for him, they forsook him and went away to Benares, to a place called Isipatana, where they were eventually joined by the Buddha.

Alone, and abandoned by his followers, in his hermitage at Uruvela, Siddhartha continued his meditations, although he diminished his austerities. It was no doubt in this solitude that he worked out the principles of his system and laid down the rules of discipline for his followers.

AT BODHIMANDA

On his way to the banks of the Neranjana at Bodhimanda, the Bodhisatta met a vendor of grass who was cutting soft, pliable grass such as mats are made of, and of a very fragrant odour. Bodhisatta going up to the man, whose name was Svastika, asked him for some of the grass he was mowing ; then spreading it as a carpet, with the blades turned in and roots outwards, he seated himself cross-legged, his body upright and turned to the east, at the foot of a tree which is called " the tree of wisdom " or the Bodhi Tree.

Then as he seated himself, he said : May my body waste away, my skin, bones, and flesh perish, if I raise myself from the grass I am seated on before I have attained supreme wisdom."

HIS ENLIGHTENMENT

He remained through the long hours of a day and night without moving, and it was at the last hour of watching, at the moment of dawn, when sleep most overcomes the senses that, having assumed the rank of perfect Buddhahood and of absolute wisdom, he attained the three-fold knowledge.

" Yes, it is thus that I will put an end to the sorrows of mankind," and striking the ground with his hand, " May this earth," he added, " be my witness ; it is the abode of all beings, it contains all that is moveable and immoveable, it is impartial, it will bear witness that I do not lie."

Then he arose—radiant, rejoicing, strong—Beneath the Tree, and lifting high his voice spake thus : In the hearing of all Times and of all Worlds :—

" Aneka jati sansaram	—	sandha vissan anibhisam
Gahakarakan gavesanto	—	dukkha jati punappunam
Gahakaraka ditthosi	—	puna gehan na khahasi
Sabba te phasuka bhagga	—	gahakutan visankhitan
Visankhara gatan cittan	—	tanhanan khaya majjhaga "

Through many births in sansara, wandered I,
 Seeking but not finding, the builder¹ of this house,
 Sorrowful is repeated birth.
 O housebuilder, you are seen, you shall build no house² again
 All your rafters³ are broken, your ridge-pole⁴ is shattered
 The dissolution (Nibbana) goes my mind,
 The end of craving have I attained.
 Through many a birth in existence wandered I
 Vainly seeking an architect. A torment in repeated birth
 Architect ! I see thee. Never a house shalt thou build again
 All demolished are thy timber, thy key-stone is shattered
 Mind attained the unconditioned.
 Achieved is the possession of thirst."

N. B.—1. i.e., Craving *Tanha*

2. i.e., Body

3. i.e., Passions or *Klesu*

4. i.e., Ignorance

CHAPTER II

FROM ENLIGHTENMENT TO PARINIBBANA

Then He thought that He had gained the Doctrine, profound, hard to perceive, hard to know, tranquil, transcendent, beyond the sphere of reasoning, subtle, to be known by the wise. Mankind is intent on its attachments and take delight and pleasure in them, for mankind intent on its attachment, it is hard to see the principle of Casualty, origination by way of Cause. Hard to see is the principle of the cessation of all the component things, the renunciation of clinging to re-birth, the extinction of all craving, absence of passion, cessation, Nirvana.

He further thought that if He were to teach the Doctrine, and others did not understand it, it would be a weariness to Him, a vexation. Then occurred to Him these verses :

*“Through painful striving have I gained it,
Away it now proclaiming it ;
By those beset with lust and hate
Not easily is this doctrine learnt.
The Doctrine, fine, against the stream,
Subtle, profound and hard to see,
They will not see it, lust-inflamed,
Beneath the mass of darkness veiled.”*

Then Brahma Sahampati knowing the deliberations of the Enlightened One “Verily the world is being destroyed, verily the world is going to destruction in that the mind of the Tathagata, the Arahata, the Fully Enlightened, turns to inaction and not to teaching the doctrine.” Appearing before the Tathagata he spoke thus :

*“Among the Magadhas arose in ancient times,
Doctrine impure, with many blemishes devised.
Open for them the door of the immortal,
The Doctrine let them hear proclaimed with pureness*

*As one upon a rocky mountain standing
Beholdeth all the people round about him,
Even thus, O thou with Wisdom filled, ascending
The palace of the Doctrine, all-beholder
Look down, then griefless One, upon the people
Plunged in their griefs, by birth and age o'er-powered.*

*Rise up, O hero, victor in the battle,
O caravan-leader, free from the debt (of birth), go through
the world,
May the Lord deign to teach the Doctrine ;
Knowers of it will they become."*

Then perceiving the Brahma's request and on account of His pity for all beings, He surveyed the world with His Buddha-Vision. He saw people of little impurity, of much impurity, of keen or dull faculties, of good and bad conditions, easy and hard to teach and some too. He saw who perceived the dangers and faults effecting a future life. And just as in the case of blue, red and white lotuses, some are born in the water, grow in the water, do not rise out of water, but grow plunged in it ; some are born in the water, grow in the water, and remain sprinkled with water, while some are born in water, grow in water, but stand out above the water, unstained by the water, even so surveying the world with His Buddha-Vision He saw beings as above. He then addressed Brahma Sahampati in a verse :—

*"Open to them are the doors of the immortal, O Brahma,
Let them that have ears cast off their base beliefs,
Perceiving the verations I uttered not the doctrine
Eminent and excellent among men, O Brahma."*

Then Brahma Sahampati thought that he had been the occasion of the Lord preaching the doctrine, saluted Him and disappeared from there.

AFTER ENLIGHTENMENT

FIRST WEEK

He meditated on the change of causation.

SECOND WEEK

He was accosted by a haughty Brahmin who asked Him : "What are the things that make a Brahmin ?" It was here that Mara came tempting Him to attain Nirvana at once.

THIRD WEEK

Sheltered by Naga King Mucalinda.

During a seven days' storm, a Naga, the serpent king Mucalinda, wound his body round Buddha and protected Him with his hood. It was at this time according to the Jatakas that Mara's daughters came and made a last attempt to move Him.

FOURTH WEEK

The fourth week was spent in meditation.

In the Jataka meditations came after the first week, the second being spent by Buddha near the Bodhi tree, at which He gazed without winking and where the Animisa Shrine "Shrine of non-winking" was built. The third week He walked on the jewelled promenade (Ratna Cankama Shrine) and the fourth was spent in the jewelled house (Ratna Ghara Shrine) where He thought out the Abhidhamma Pitaka.

DISCIPLES UNDER TWO-FOLD FORMULA

At the end of four weeks (or seven) two merchants came, Tapassu and Bhalluka, travelling from Ukkulla (Orissa) and being warned by a divinity they approached Buddha and offered Him rice and honey cakes. Buddha thought, "Tathagatas do not accept food in their hands. With what shall I accept the rice

and honey cakes ? ” The gods of the four quarters brought four stone bowls which He accepted and from which He ate the food.

N.B.—The Jataka says that the gods first offered four sapphire bowls which Buddha refused. Then he took the four stone ones which fitted together and became one. Lalita Vistara says that bowls of gold, silver, and various kinds of precious stones were offered and refused. The reason is evidently such bowls were forbidden in the Vinaya rules.

After the meal the merchants bowed with their heads at His feet and said :

“ We go, Lord, to the Lord as a Refuge,

We go, To the Doctrine as a Refuge.”

These were the first lay disciples in the world admitted in the two-fold formula. The Order of Monks was not yet then instituted.

At first Buddha thought of preaching the Doctrine first to Alara Kalama, then Uddaka. But these two were dead, the former seven days before and the latter the evening before. He then thought of the five monks who were then dwelling in Benares in the Deer Park of Isipatana. He set out but on the high road between Gaya and the Bodhi tree, the Ajivika ascetic Upaka saw Him and said : “ Your faculties friend, are clear, the colour of your skin is pure, and clean. Whom do you follow friend in leaving the world ? Who is your teacher and whose doctrine do you approve ? ” At this Buddha replied in verses :

“ Victorious over all, omniscient am I,

In all things (of the world) free from defilement ;

Leaving all, with craving gone, emancipated,

Knowledge all self-gained, Whom should I follow ? ”

“ Instructor, teacher, have I none,

One like to me is nowhere found ;

In the world with its gods and men

No one is there to rival me.”

*"I am an Arahāt in the world,
I am a teacher most supreme ;
Alone am I the all Enlightened,
I have won coolness, won Nirvana."*

*"To set going the Wheel of Doctrine
To Kāśī city now I go ;
And in the blinded world the drum
Of the Immortal will I beat."*

"Then according to what you professed, friend, you deserve to be an unlimited victor" said Upaka.

*"Victors like me are they indeed,
Who have destroyed the aśavaś ;
Conquered by me are evil things
Hence I am a Victor, Upaka."*

Then Upaka saying, "Would that it might be so, friend," shook his head and went off on a by-path. Buddha continued His journey to Benares, to the Deer Park at Isipatana. The five monks seeing Him coming from afar decided that Gautama who lives in abundance, who has given up exertions, is coming. We must not greet him. Nor rise in respect, nor take his bowl and robe but we will set a seat for him. If he wishes he may sit down. But as the Lord approached the five monks were not able to abide by their decision. One approached and took the bowl and robe, one prepared a seat, one set water for His feet, and then they addressed Him by name and by the title Avuso which means friend. Then Buddha requested the monks not to address the Tathagata by name or by the title of friend. He explained to them He was an Arahāt, a Tathagata, the Fully Enlightened One, that He had attained the Immortal and that He came to instruct them in the Doctrine. If they walk according to the teaching for the sake of which well-born youths rightly go forth from a house to a houseless life, they will, even in this life, learn, realise, and attain the end of religious life and abide in it. The five monks

then wondered that he "Gautama" by that course and practice of self-mortification, has not attained the superhuman truly noble knowledge and insight. How would he now living in abundance, given up exertion and turning to a life of abundance gain that supernatural, truly noble knowledge and insight? Thereat the Buddha said that the Tathagata does not live in abundance, has not given up exertion. That Tathagata is an Arahāt, Fully Enlightened One. Shortly, He was able to convince the five monks. They formed the first Buddhist Community.

The five monks who attained Arahātship and became His first disciples were : Kondanna, Bhaddiya, Vappa, Mahanama and Assajji. These five monks dwelt at Uruvela and attended on the Bodhisattva when He was endeavouring to attain Buddhahood.

For six years the Bodhisattva made a super-human struggle to achieve His noble goal but the more He tormented His body farther the goal receded from Him. He realised the utter futility of self-mortification. He was completely exhausted for want of substantial food. He was reduced to almost a skeleton. Consequently He gave up His useless penances and severe austerities and began to nourish His body sparingly to regain His lost strength.

Disappointed at this unexpected change of method, His favourite followers, the five disciples, deserted Him and went to Isipatana. Soon after their departure the Bodhisattva attained Buddhahood. Seven weeks after His Enlightenment the Buddha went to Isipatana and expounded the Dhamma Chakka Sutta to the five monks. Hearing which Kondanna the Eldest attained Sotapati, the first stage of Sainthood. The other four attained Sotapati later. It was after hearing the Anattalakkhana Sutta that they all attained Arahātship, the final state of Sainthood.

Kondanna became the first Arahāt and the chief in Seniority of the Sangha. It was Assajji, one of the five, who "converted" the Great Sariputta that became the first Chief Disciple of the Buddha.

FIRST SERMON

DHAMMA CHAKKA PAVATTANA SUTTA

These two extremes, O monks, are not to be practised by one who has gone forth from the world. What are the two ?

- (1) *Kamasukhallikanuyoga* : This is continual attachment to sensual enjoyment which is base, vulgar, worldly, ignoble and profitless ;
- (2) *Attakilamathanuyoga* : This is addiction to self-mortification which is painful, ignoble, and profitless.

N.B.—The first extreme is the view of materialists. Carvaka who flourished during the Buddha's time held this view.

The five monks with the ascetics of old adhered to the second view.

Avoiding these two extremes the Tathagata has discovered the Middle Path (*Majjhima Patipada*) which gives sight and knowledge, and tends to Calm (*Vupasamaya*), Higher Wisdom (*Abhinaya*), Enlightenment (*Sambodhaya*) and Nibbana.

What is that Middle Path that the Tathagata has discovered ? It is the Noble Eight-fold Path, viz. :—

- (1) Right Understanding (*Samma Ditthi*).
- (2) Right Thoughts (*Samma Sankappa*).
- (3) Right Speech (*Samma Vaca*).
- (4) Right Action (*Samma Kammanta*).
- (5) Right Livelihood (*Samma Ajiva*).
- (6) Right Endeavour (*Samma Vayama*).
- (7) Right Mindfulness (*Samma Sati*).
- (8) Right Concentration (*Samma Samadhi*).

This is the Middle Path which the Tathagata has found out.

FOUR NOBLE TRUTHS

First : Birth is suffering, decay is suffering, disease is suffering, death is suffering, to be united with the unloved is suffering, to be

separated from the loved is suffering, not to receive what one craves for is suffering ; in brief the Five Aggregates of attachment are suffering.

N.B.—Five Aggregates : According to Buddhism the so-called being is composed of five groups, viz. :—

Rupa —matter

Vedana —sensation

Sanna —perceptions

Sankhara —volitional activities

Vinnana —consciousness.

These are the five psycho-physical component parts that constitute an individual. Matter is composed of forces and qualities. Mind too is composed of mental properties *cetasikas*. They are 52 in number. Of them *Vedana* and *Sanna* are usually treated as two distinct groups. The remaining fifty are collectively called *Sankhara*.

SECOND NOBLE TRUTH

Now then this is the second Noble Truth of the Cause of suffering. It is craving that causes re-birth, accompanied by passionate clinging welcoming this and that (life). It is the craving for sensual pleasures (*Kamatanha*), craving for becoming (*Bhavatanha*), and craving for annihilation (*Vibhavatanha*).

N.B.—*Bhavatanha* is craving connected with the view of Eternalism (*Sassata Ditthi*) ; *Vibhavatanha* is craving connected with the view of Nihilism (*Uccheda Ditthi*).

THIRD NOBLE TRUTH

Now this is the noble Truth of the Cessation of Suffering : It is complete separation from, and destruction, of this very craving, its forsaking, renunciation, liberation and detachment.

FOURTH NOBLE TRUTH

Now, this is the Noble Eight-fold Path leading to the Cessation of Suffering : See the Middle Path mentioned above.

"This is the Noble Truth of Pain." Thus, O monks, among doctrines unheard before, in me sight and knowledge arose, wisdom, knowledge, light arose." This Noble Truth of pain must be comprehended. "Thus, O monks, among doctrines unheard before by me was the Truth comprehended. "And thus O monks among doctrines unheard before, in me sight and knowledge arose." (Repeat the same words for the other Truths except that the second number, the Cause of Pain, is to be abandoned, the third ; the Cessation of Pain, is to be realized, and the fourth the Noble Eight-fold Path is to be practised).

"As long as in these Noble Truths my three-fold knowledge and insight duly with its twelve divisions was not well purified even so long, in the world with its gods, Mara, Brahma, with ascetics, brahmins, gods and men, I had not attained the highest, complete Enlightenment, but when in these Noble Truths my three-fold knowledge and insight duly with its twelve divisions were well purified, then O monks, in the world . . . I had attained the complete Enlightenment. Thus I knew knowledge arose in me, insight arose, that the release of my mind is unshakeable ; this is my last existence ; now there is no re-birth ":

"By oneself alone is evil done, by oneself is one defiled.

By oneself is evil avoided, by oneself alone is one purified.

Purity and impurity depend on one-self ; No one can purify another."

Thus was the clarion-call sounded of human liberty : "Be ye refuge unto yourself ; Be ye your own salvation. With earnestness and high resolve work out your salvation with diligence."

INSTITUTION OF THE GREAT ORDER OF SANGHA

At the end of the Sermon Kondanna attained the knowledge that everything that is subject to organisation is also subject to cessation. And the news that the Wheel of the Doctrine had been turned by the Lord was shouted by the earth-dwelling gods

and carried from rank to rank of gods up to the world of Brahma. Then the Lord uttered this *Udana* :

“ Verily Kondanna has attained the knowledge (*annasi*)
Verily Kondanna has attained the knowledge.”

So his name became Annata Kondanna “ Kondanna who has attained the knowledge.” He then asked to receive the *Pabbajja*, the ceremony of leaving the world, and *upasampada*, the ceremony of ordination, and was admitted with the words : “ Come, monk, (*ehi Bhikkhu*) well proclaimed is the doctrine, lead a religious life, for making a complete end of pain.”

This is held to be the original form of ordination as conferred by Buddha himself. After further instruction Vappa and Bhaddhiya were admitted and Mahanama and Assajji later.

SECOND SERMON

ANATTALAKHANA SUTTA

Buddha addressing the monks in the Deer Park in Isipatana near Benares spoke thus :

The body (*rupa*) is soulless (*anatta*). If there were in this a soul then this body would not be subject to ill. (Here soul is a permanent unchanging “ entity ” or “ ego ” created by a god or emanating from a *Paramathma*).

“ Let this body be thus, let this body be not thus ” such possibilities would also exist. But, in as much as this body is soulless, it is subject to ill, and no possibility exists for ordering—
“ Let this be so, let this not be so.”

In like manner Sensations (*Vedana*), Perceptions (*Sanna*), Volitional activities (*Sankhara*) and Consciousness (*Vinnana*) are soulless.

“ What think ye, O Bhikkhus, is this body permanent or impermanent ? ”

“ Impermanent (*Anicca*), Lord.”

“ Is that which is impermanent, happy or painful ? ”

"It is painful (*Dukkha*), Lord."

"Is it justifiable, then to think of that which is impermanent, painful and transitory: 'This is mine; this am I; this is my soul?'"

"Certainly not, Lord!"

Similarly O Bhikkhus, sensations, perceptions, volitional activities, and consciousness are impermanent and painful. "Is it justifiable to think of these which are impermanent, painful and transitory?" "This is mine' this am I; this is my soul?"

N.B.—With craving (*tanha*) one thinks this is mine!

With pride (*mana*) one thinks "this I am!"

With error (*ditthi*) one thinks "this is my soul!"

These are the three false notions or *manas*.

"Certainly not, Lord."

Then, O Bhikkhus! all body, whether past, present or future, personal or extraneous, coarse or subtle, low or high, far or near, should be understood by right knowledge with real nature—this is not mine; this am I not; this is not my soul.

"All sensations, perceptions, volitional activities, and consciousness whether past, present or future, personal or extraneous, coarse or subtle, low or high, far or near, should be understood by right knowledge in their real nature as—These are not mine; these am I not; these are not my soul."

"The learned Ariyan disciple who see thus, O Bhikkhus! gets a disgust for body, for sensations, for perceptions, for volitional activities, for consciousness, gets detached from the abhorrent thing, and is emancipated through detachment. Then dawns on him the knowledge—"Emancipated am I." He understands that re-birth is ended, lived is the Holy Life, done what should be done, there is none other beyond this."

This the Blessed One said, and the delighted Bhikkhus applauded the words of the Blessed One.

When this doctrine was being expounded the minds of the group of five Bhikkhus were freed of defilements without any attachment. They became Arahats.

CONVERSION OF YASA

Yasa was the son of a wealthy gildmaster. He lived in luxury at Benares. Waking up one night he found his palace attendants and musicians asleep in unseemingly attitude, and with the same cry of disgust that Buddha had used on leaving the world, went out from his house and city (the gates of which were opened for him by non-human beings) to the Deer Park at Isipatana, where he found Buddha at dawn. Buddha consoled him and taught him the Four Noble Truths. He attained full enlightenment with the destruction of the *asavas*.

FIRST LAY DISCIPLE THROUGH THE THREEFOLD FORMULA

Yasa's father, sorrow-stricken and unconsolated, followed the marks of Yasa's slippers to the Park at Isipatana in search of his young son Yasa. Buddha made Yasa invisible to him. He then instructed the gildmaster, who took refuge as a lay disciple in the Buddha, the Doctrine and the Sangha. He was the first lay person who became a disciple through the three-fold formula. Then Buddha made Yasa visible again and explained to his father that one whose mind has become quite free from attachment to the world cannot return to it again. Yasa was then ordained and became the seventh member of the Order.

The first two women to become lay disciples were the mother and the former wife of Yasa. Next four friends of Yasa, and fifty others entered the Order, and all became Arahats. There were now sixty monks and we are told that Buddha then sent them out in different directions to spread the doctrine.

BHADDAVAGGIYA FRIENDS

Buddha on his return to Uruwela found a party of thirty wealthy young men who had been sporting with their wives in a grove. One of them had no wife, and for him they had taken a courtesan, but while they were not noticing, she had taken their

things and fled. They came seeking her, and inquired of Buddha whether He had seen a woman. "What do you think young man" Buddha replied, "which is better, for you to go in search of a woman or to go in search of yourself."

"It is better, Lord, for us to go in search of ourselves." Buddha then told them to sit down and preaching to them converted and ordained them. The thirty are here called "the friends of the series of wealthy ones" (Bhaddavaggiya).

URUWELA KASSAPA

At Uruwela, lived a matted-haired ascetic known as Uruwela Kassapa with five hundred disciples. Further down the river lived his brothers. Nadi Kassapa with three hundred disciples, and Gaya Kassapa with two hundred. Buddha by his magical powers overcame two Nagas that vomitted smoke and flame, received visits from various gods, read the thoughts of Uruwela Kassapa, split wood, created stoves for them to use after bathing in the cold weather and worked in all 3,500 miracles. Still Kassapa persisted in his thoughts: "The Great Ascetic is of great magic and of great power, but he is not an Arahāt like me." Finally Buddha decided to startle him and said, "You are not an Arahāt, Kassapa, you have not attained the Path of Arahātship, nor is this the way by which you will become an Arahāt and attain Arahātship." Thereupon Kassapa bowed with his head at the feet of the Lord and asked for ordination. Buddha told him to consult his pupils and they cut off their matted-hair, threw it with their sacrificial utensils into the river and they were all ordained. The pupils of Nadi Kassapa seeing the things floating down the river came to enquire if some misfortune had happened. Then finding out the truth they all did the same and were ordained. Gaya Kassapa and his pupils did likewise. Buddha preached to them at Gayasisa, i.e., on the hill at Gaya, the fire sermon and they all attained Arahātship.

KING SENIYA BIMBISARA

Buddha taking with him the Kassapas and their thousand pupils came to Rajagaha where King Seniya Bimbisara lived. Bimbisara with a host of citizens visited him. The multitudes wondered whether, "the great ascetic was practising religious life under Uruwela Kassapa or whether the latter was his pupil, Buddha to make the truth clear to the people put questions to Uruwela Kassapa. Kassapa explained why he had abandoned his fire-worship, rose from his seat, bowed with his head at the feet of the Lord and said : "My teacher, Lord, is the Lord ; I am his disciple. My teacher, Lord, is the Lord ; I am his disciple." After Buddha had preached Bimbisara rose and said : "Formerly Lord, when I was a prince, I made five wishes, and they are now fulfilled. I thought would that I might be consecrated king , this was my first wish and it is now fulfilled. May the Arahata, the all enlightened, come to my kingdom ; this was my second wish, and it is now fulfilled ; May I do honour to the Lord ; this was my third wish and it is now fulfilled. May the Lord teach me the doctrine ; this was my fourth wish and it is now fulfilled. May I understand the doctrine of the Lord ; this was my fifth wish and it is now fulfilled."

Buddha then accepted an invitation to a meal with his followers for the next day and He went to the palace preceded by the Sakka, the king of gods, in the form of a young Brahmin student singing his praises. The king served Buddha with his own hands, and then made the donation to Buddha and the Order a Park known as the Veluvana (Bamboo Grove) near Rajagaha.

CONVERSION OF SARIPUTTA

At Rajagaha lived Sanjaya, an ascetic with two hundred and fifty pupils, among whom was Sariputta and Moggallana. These two had made one another a promise that whoever should first win the immortal should tell the other. Sariputta saw the Elder Assajji going early in the morning for alms, with decorous walk

and looks and motion of his arms, with downcast eyes and perfect deportment. He thought surely this is one of the monks who are Arahats or who have entered the Path of Arahatsip, but thinking it is not the right time to inquire he followed him until he had gone begging. Then he approached and greeted him and said : " Your faculties, friend, are clear. The colour of your skin is fine and clean, whom do you follow, friend in leaving the world ? Who is your teacher, and whose doctrine do you approve ? "

Assajji told him that it was under the great ascetic, the son of Sakya of the Sakya family. Then Sariputta asked of his master's teaching but Assajji replied that he had recently left the world and could not expound the doctrine and discipline at length but could tell him the meaning shortly.

" Well, friend, tell little or much,

But tell me just the meaning.

Just the meaning is what I want,

Why speak many words ? "

So Assajji replied :

" Of things that proceed from a cause

Their Cause the Tathagata has told,

And also their Cessation,

Thus teaches the great ascetic."

Then the spotless eye of the doctrine arose in Sariputta, the knowledge that everything that is subject to origination is also subject to Cessation and he replied :

" If that is the extent of the doctrine,

You have penetrated to the sorrowless statè,

Unseen throughout the past

Through many myriads of ages."

Then Sariputta went to tell his friend the good news and Moggallana said : " Your faculties are clear, the colour of your skin is pure and clean, can it be that you have attained the immortal ? "

" Yes, friend, I have attained the immortal," and Sariputta told him all, and with the recital the same recognition of the truth

arose in Moggallana. The two then went to the other disciples of Sanjaya and informed them that they now recognized Buddha as their teacher and that they intended to go to Him. The disciples declared that it was for the sake of Sariputta and his friend that they were there and that they would go with them. Sanjaya refused to go himself three times and when they went hot blood came from his mouth.

When Buddha saw them coming He exclaimed :

*" These two companions are coming
Kolita and Upatissa
They shall be my pair of disciples
The chief and excellent pair."*

They bowed with their heads at His feet and asked for ordination. They were ordained by Buddha.

BUDDHA AT KAPILAVATTHU

When Buddha and His company arrived at Kapilavatthu at the request of His father King Suddhodana, the Sakyas provided a residence for them in the Nigrodha Park. Buddha saw that His proud kinsmen did not intend to make obeisance to Him. He rose in the air and performed the miracle of the pairs (*Yamaka Pratiharya*) i.e., Buddha rose in the air, flames of fire came from the upper part of His body and streams of water from the lower part. Then the process was reversed. Next came fire from the right side of His body and water from the left side and so on through twenty-two variations of pairs. He then created a jewelled promenade in the sky and walking along it produced the illusion that He was standing, or sitting or lying down and varied the illusions in a similar way. King Suddhodana had revered Him at his birth, and secondly at the miracle of the rose-apple tree and thirdly now he bowed at his son's feet. At this not one of the Sakyas was able to refrain from doing obeisance.

The next day Buddha went round for His collections with His monks and multitudes opened their windows to look at Him.

Yasodara too saw Him and told the king, who with agitated heart, hurried to Him and asked Him why He was disgracing His family. "It is our customs, O king" said Buddha, "Surely, Lord, our lineage is the Kashtriya lineage of Mahasammata, and not one Kashtriya has ever practised begging," "That royal lineage is your lineage, O king, but mine is the Buddha lineage of Dipankara, Kondanna, etc., down to Kassapa. These and many thousands of Buddhas have gained their livelihood by begging." And standing in the middle of the street He said :

*"One should rise up and not be slothful,
One should practise well the Dhamma ;
Who practises the Dhamma rests in bliss
Both in this and the next."*

The king was immediately established in the first stage of conversion, the fruit of entering the stream. He took Buddha's bowl, conducted Him with His monks to the palace where they received a meal. Afterwards all the women in the palace except the mother of Rahula came and did reverence. After religious discourse Maha Pajapati was established in the fruit of the first stage, King Sudānodaya in the second stage of Once-returner who returns to be re-born only once before attaining Nirvana.

On the following day was being celebrated the royal consecration of Nanda, half-brother of Buddha and son of Maha Pajapati. This seems to have been the consecration as heir-apparent, such as had taken place in Buddha's case at the age of sixteen. It was also the occasion of Nanda's marriage. Buddha came and gave him (Nanda) the bowl to hold and then after uttering a *mangala* or auspicious formula, rose to go without taking back the bowl. Nanda did not venture to ask Him to take it back. Even when his bride appealed to him, he followed the Buddha as far as the Monastery. There Buddha asked him if he was going to leave the world. And out of reverence for the Master replied in the affirmative. Buddha got him ordained.

RAHULA

A week after Nanda's ordination Rahula's mother adorned her son and told him that the golden coloured ascetic is his father and that he should go and ask for his inheritance saying that when he (Rahula) is consecrated he will be a universal monarch and in need of wealth; for the son is owner of what belonged to the father. The young boy followed the Buddha while He was going after His meals from the palace and asked Buddha for his inheritance. He followed Him to the Monastery. Buddha thought that his father's wealth he is asking for is liable to change and that He therefore should give him a noble wealth He had received at the foot of the Bodhi tree, and make him an owner of inheritance beyond this world. So He told Sariputta to admit him to the Order.

ANATHAPINDIKA

Sudatta, a householder of Savatthi, known from his bounty as Anathapindika (giver of alms to the unprotected) came to Rajagaha on some business. He visited Buddha and was converted. He invited Buddha to spend a retreat (*vassa*) at Savatthi. He bought the Grove of Prince Jeta for fifty kotis and built for Him a Monastery known as Jetavanaramaya or Anathapindikaramaya. Anathapindika appears in the list of eighty chief disciples and he looked after the welfare of the Sangha.

VISAKHA

Visakha was a daughter of a gildmaster of Bhaddiya, a town in Anga Country. She was converted by Buddha in her youth. Her father Dhaunanjaya was sent by Bimbisara to Pasenadi who had requested to have a wealthy person in his kingdom. On his way to Savatthi he stayed at a place seven leagues away and finding it pleasant asked Pasenadi that he might settle there. His wish was granted. His daughter Visakha was married to Punnawardhana, son of Migara, a gildmaster of Savatthi. Migara

was a follower of naked ascetics. Ascetics finding that Visakha was a disciple of Buddha asked Punnawardhana to dismiss her. Although he did not do so, he subsequently brought charges against her, and when she succeeded in having them disproved, she refused to stay unless she were allowed to minister to the Buddhist monks. When Buddha Himself came, Migara was converted, won the fruit of the first Path through his daughter-in-law whom he saluted on this account as his mother. Hence she is called by the title of Migara's mother.

On one occasion she went to hear Dhamma from the Buddha and removed her gorgeous head-dress on entering the monastery. It was forgotten by her servant on her return and laid aside by Ananda. She then refused to take it again but ordered it to be sold for the benefit of the monks. It was so costly that a purchaser could not be found. She devoted the amount at which it was assessed to building a monastery at Savatthi, the Pubbarama, which she offered to the Buddha and the Sangha. When Buddha had settled permanently at Savatthi He spent the *vas* season or the retreat alternately here and in the Jetavana.

GREAT BHIKKHUNI ORDER

On one occasion when Buddha came to settle a dispute that had arisen between the Sakyas and their neighbours the Koliyas about irrigation of the river Rohini which divided their lands, Buddha persuaded them to make peace. It was then the widowed Maha Pajapati requested the Buddha in Nigrodha Park that women might be allowed to leave the world and live under the doctrine and discipline of the Tathagata.

Buddha refused three times and returned to Vesali. Maha Pajapati then cut off her hair, put on yellow robes, and followed after Him with other Sakya women. They arrived with swollen feet and covered with dust and Ananda found them weeping outside the door. He met them and took their request to Buddha who again refused them three times. Then Ananda said, "Is a

woman, Lord, who has gone forth from a house to a houseless life in the doctrine and discipline declared by Tathagata, capable of realising the fruit of entering the stream or of the once-returner, or of the non-returner or of the Arahatsip ? ”

“ A woman is capable, Ananda.” “ If so, Lord, the aunt of the Lord was of great service. She was His nurse and foster-mother and gave milk and when His mother died fed Him from her own breast. It were good Lord, for women to be allowed to go forth.”

“ If, Ananda, Maha Pajapati will take upon herself the Eight Strict Rules, let this be her ordination.”

Ananda conveyed these Eight Rules to Maha Pajapati. She agreed to abide by them and so the ordination was performed.

The Bhikkhuni Order flourished with the ordination of many Sakya princesses.

KISAGOTAMI

Kisagotami came from a poor family at Savatthi. She was married to a rich banker's son who had forty kotis of wealth. Bodhisatta was her maternal uncle's son. One day while the Bodhisatta was returning home after receiving the news of Rahula's birth, he was seen by Kisagotami from her palace. Buddha's beauty pleased Kisagotami so much that she uttered a stanza the purport of which is : “ The mother who has such a child and the father who has such a son and the wife who has such a husband are surely happy (*nibbuta*) but the Bodhisatta took the word (*nibbuta*) in a sense of Nibbana. The Bodhisatta presented her with a pearl necklace for making him hear such an auspicious and sacred word.

Again on the death of her only child she went to the Buddha with the dead body and requested him to bring the dead to life. Buddha asked her to bring a handful of seeds from a house where not a man died. Kisagotami turned from house to house but she came back to Buddha quite unsuccessful. The Buddha.

delivered a sermon which led her to become a Bhikkhuni. Her insight grew within a short time and she attained Arahatsip.

Once Kisagotami went to Andhavana to meditate, Mara came to her and told her : " You have killed your sons and now you are crying here. Why are you not searching for another man ? " Kisagotami replied, " I have completely destroyed my sons and husbands and I have no sorrow. I am not afraid of you, my attachment is destroyed and ignorance is dispelled. Killing the army of death I live sinless." Mara then left her.

Once Kisagotami was coming through the sky to worship Buddha while Sakka with his retinue was seated before the Buddha. She did not come to the Buddha but worshipped Him from the sky and went away. Being questioned by Sakka, the Buddha answered that she was His daughter Kisagotami, who was foremost among the Bhikkhunis who used very rough and simple robes.

PATACARA

Patacara came from a banker's family at Savatthi. In her youth she formed an intimacy with a servant of her house. On the day fixed for her marriage with another youth of equal rank, she eloped with her lover and dwelt in a hamlet. There she used to perform household duties and her lover used to bring wood from the forest and work in the fields belonging to others. Shortly afterwards Patacara gave birth to a child, but at the time of the birth of her second child, a storm arose. Her husband went to the forest to cut grass and sticks. While he cut a stake from a tree, standing on an ant hill, a snake came from the ant hill and stung him. He fell there and died. The next morning Patacara went to the forest with her two children and found her husband dead. She lamented and left the place. On her way to her father's house there was a river the water of which was considerably deep. She lost her children while crossing the river. With tears of grief she came to Savatthi and learnt that her parents and brother had perished under the debris of the fallen house.

She turned mad. Since then she did not wear cloth and therefore she was known as Patacara. One day the Exalted One saw her in that plight and said : " Sister ! recover your shamelessness." She regained her conscience and the Lord taught her that sons, parents and kinsfolk were no shelter and asked her to discern this truth in order to quickly make clear the way to Nibbana. Then she was established in the *Sotapattiphala*. The Buddha gave her suitable instructions. She attained the Arahatsip with analytical knowledge.

Thereafter she preached the Buddha Dhamma and converted many afflicted women into the Buddhist faith. The Therigatha Commentary says that Patacara had five hundred female disciples who came from different families of different places. They were married, bore children and lived domestic lives. Overwhelmed with grief at the loss of children they went to Patacara who asked them not to weep when the manner of birth and death was unknown to them. They were greatly moved by Patacara's teaching and renounced the world under her. They performed exercises for insight and soon became established in Arahatsip.

ANGULIMALA

Angulimala was a notorious robber. He was known as Angulimala because he wore a garland of fingers about his neck. One day while Buddha was going to Savatthi for alms, Angulimala followed Him with a view to kill Buddha. Buddha caused him to stand still, and told him that he was not standing still Angulimala inquired :

*" As thou goest monk, thou sayest ' I stand still '
 And to me who stand thou sayest ' thou standeth not ' "*

*I ask thee, monk, this question :
 How standest thou still and I stand not ? "*

*" I stand still, Angulimala, in every wise ;
 Towards all living things have I laid aside ;
 But thou to all living things art unrestrained ;
 Therefore I stand still and thou standeth not. "*

Angulimala was converted and became a monk. King Pasenadi had heard of him, and on visiting Buddha expressed his horror at Angulimala's enormities. The Buddha to Pasenadi's alarm pointed him out sitting near them but Buddha told the king that he had nothing to fear. And the king then offered to supply Angulimala with robes and other requisites. Angulimala however replied that he had three robes and thanked the king.

Pasenadi complimented the Buddha as the tamer of the untamed.

PASSING AWAY OF THE BUDDHA

The Blessed One addressed the disciples and said : " Behold, O disciples ! Now I speak to you. Transient are all component things. Strive on with diligence. In no long time Final Release of the Accomplished One will take place. After the lapse of three months from now, the Accomplished One will attain Parinibbana." Thus the Blessed One said : After which the Auspicious One, the Teacher, further more addressed the disciples as follows :

" Ripe is my age, short is my life. Leaving you I shall go. I have made myself my Refuge. Be diligent, O disciples ! mindful and virtuous. With thoughts collected guard your minds. He who lives strenuously in this Dispensation will escape the cycle of re-birth and put an end to suffering."

HIS LAST MEAL

Now at that time the Blessed One was staying at Pava in the Mango Grove of Cunda, the smith.

Then Cunda, the smith, heard that the Blessed One had arrived at Pava and was staying in his mango grove. So Cunda went to where the Blessed One was, and approaching Him respectfully saluted Him and sat on one side. As he sat thus, the Blessed One instructed, incited, inspired and gladdened him with a religious discourse.

Then Cunda who was thus instructed, inspired and gladdened by the Blessed One, spoke to the Buddha as follows :—

“ Lord, let the Blessed One accept my alms for tomorrow with the company of disciples.”

The Blessed One assented by his silence.

Thereupon Cunda, the smith, knowing that the Blessed One has accepted the invitation, rose from his seat, respectfully saluted the Blessed One, passed round him to the right, and departed. And Cunda, after that night was over made ready in his house choised food both hard and soft, together with a large quantity of *sukaramaddava* (tender boar's flesh, some say it is a kind of mushroom), and intimated the time to the Blessed One saying : “ It is time, O Lord ! alms is ready.”

Then the Blessed One dressed Himself, in the forenoon, and taking the bowl and robe went together with the company of disciples, to the abode of Cunda, the smith, and sat on the prepared seat. Seated thus, the Blessed One addressed Cunda as follows : “ O Cunda, serve me with that *sukaramaddava* which you have prepared ; but serve the company of disciples with other food—both hard and soft.”

“ So be it, Lord ! ” said Cunda in response to the words of the Blessed One and did accordingly.

Thereupon the Blessed One said to Cunda : “ Whatsoever, Cunda, remains of the *sukaramaddava*, bury that in a hold in the ground, for Cunda, I perceive not in this world of gods, Maras, and Brahmas, and amongst other beings, together with ascetics and priests, and gods and men, anyone who could eat this food and will digest it save the accomplished one.”

“ So be it, Lord ! ” responded Cunda. And buried the remainder of that *sukaramaddava* in a hold in the ground, and approaching the Blessed One, respectfully saluted Him, and sat at one side. As he was seated thus, the Blessed One instructed, incited, inspired and gladdened him with a religious discourse and departed.

Then arose in the Blessed One, who partook of the food of Cunda, the smith, a grievous sickness, a dysentery, and severe pains resembling those of death. But the Blessed One conscious and reflective bore them up unwaveringly.

Thereupon the Blessed One addressed Ananda and said :
“Come, Ananda, let us go to Kusinara.”

“So be it Lord,” replied Ananda.

HIS LAST SCENE

Then the Blessed One addressed Ananda and said : “It may be, Ananda, that you will say thus : ‘Without the Teacher is the Sublime Teaching! There is no Teacher for us.’ Nay, Ananda, you should not think thus. Whatever doctrine and discipline taught and promulgated by me, Ananda, they will be your Teacher when I am gone.”

Then the Blessed One addressed the disciples and said : “If, O disciples, there be a doubt or perplexity in any disciple with regard to the Buddha, Doctrine, Order and the Practice, question me and repent not afterwards thinking—we were face to face with the Teacher, yet we were not able to question the Blessed One in His presence.”

When He spoke thus those disciples were silent.

For the second and third time the Blessed One addressed the disciples in the same way. And for the second and third time the disciples were silent. Then the Blessed One addressed the disciples and said : “Perhaps it may be out of respect for the Teacher that you do not question Me. Let a friend, O disciples, intimate it to another.” Still the disciples were silent.

Thereupon the Venerable Ananda spoke to the Buddha as follows :—“Wonderful, Lord! Marvellous, Lord! Thus am I pleased with this company of disciples. There is not a single disciple who entertains a doubt or perplexity with regard to the Buddha, Doctrine, and the Order, and the Practice.”

“You speak out of faith, Ananda. With regard to this matter

there is knowledge in the Accomplished One, that in this company of disciples there is not a single disciple who entertains a doubt or perplexity with regard to the Buddha, the Doctrine, the Order, and the Practice. Of these five hundred disciples, Ananda, he, who is *the last in a stream-winner*, not subject to fall, but certain and destined for Enlightenment.

The reference was to the Venerable Ananda, who encouraged by those words, attained Arahatsip later.

Then the Blessed One addressed the disciples and said : “ **Behold, O disciples, I exhaust you, subject to change are all component things. Strive on with diligence.**”

These were the last words of the Accomplished One.

PARINIBBANA

Thereupon the Blessed One attained to the First Ecstasy. Emerging from which he attained in order the Second, Third and Fourth Ecstasies. Emerging from the Fourth Ecstasy He attained to “The Realm of Infinity of Space (**Akasanancayatana**)” Emerging from the Fourth Ecstasy He attained to “The Realm of Infinity of Consciousness (**Vinnanancayatana**).” Emerging from which He attained to “The Realm of Nothingness.” Emerging from which He attained to “The Realm of Neither Perception nor Non-perception.” Emerging from which He attained to “The Cessation of Perceptions and Sensations (**Sannavedayitanirodho**).”

Thereupon the Venerable Ananda addressed the Venerable Anurudha and said : “O, Lord Anurudha, the Blessed One has passed away.”

“Nay, Brother Ananda, the Blessed One has not passed away but has attained to “The Cessation of Perceptions and Sensations.”

Then the Blessed One emerged from “The Cessation of Perceptions and Sensations and attained to “The Realm of Neither Perception nor Non-Perception.” Emerging from which

He attained to "The Realm of Nothingness." Emerging from which He attained to "The Realm of Infinity of Consciousness." Emerging from which He attained to "The Realm of Infinity of Space." Emerging from which He attained to the Fourth Ecstasy. Emerging from which He attained to the Third Ecstasy. Emerging from which He attained to the Second Ecstasy. Emerging from which He attained to the First Ecstasy. Emerging from which He attained to the Second Ecstasy. Emerging from which He attained to the Third Ecstasy. Emerging from which He attained to the Fourth Ecstasy. Emerging from which and, immediately after, the Blessed One finally Passed Away.

He attained to "The Realm of Nothingness," Emerging from
 which He attained to "The Realm of Infinity of Consciousness,"
 Emerging from which He attained to "The Realm of Infinity of
 Space," Emerging from which He attained to the Fourth
 Ecstasy. Emerging from which He attained to the Third
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 Passed Away.

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SANGAYANAS—ASOKA AND HIS MISSIONS

SANGAYANA—ASOKA AND HIS MISSIONS

CHAPTER III

THE THREE COUNCILS OR SANGAYANAS

THE FIRST COUNCIL OR SANGAYANA

The problems about the events of the first three centuries of Buddhism turned upon two chief points : the record of the first three Councils and the lists of eighteen schools or sects which began to arise in the second century after Buddha's passing away.

All the Schools held that there was a Council (Sangiti "chanting or reciting together") held at Rajagaha immediately after the passing away of Buddha. According to the oldest account the Elder Kassapa summoned a council of five hundred Arahats for the recital of the Dhamma and Vinaya giving as a reason the conduct of Subhadha, a monk who had joined the Order in old age and who on hearing of the Lord's passing away said that they were well-freed from the Great Ascetic and could now do or not do what they like. The members decided to take the Vinaya first on the ground, says Buddhaghosa, that the Vinaya is as old as Buddha's teaching and while the Vinaya stands the teaching stands.

Kassapa who presided questioned Upali (the first of those who knew the Vinaya by-heart) about each rule asking—

- (1) The subject of each rule.
- (2) The occasion of its being given.
- (3) The person concerned.
- (4) The rule itself.
- (5) Further rules resulting from it.
- (6) When it constitutes an offence.
- (7) When it does not.

In the same way he questioned Ananda about the Dhamma beginning with the first Sutta in the Digha Nikaya and asking :

- (1) Where it was given.
- (2) About whom or to whom it was spoken.

In this way he asked the five Nikayas and question by question the Elder Ananda replied.

We know that the First Council was held at Rajagaha under the Patronage of Ajatasattu. He built a splendid hall by the side of Vebhara Rock of the entrance by the Sattapani Grotto. It was like the Assembly Hall of the gods (Suddharma Hall of Sakra). As it contained five hundred Arahats Bhikkhus, it was called *pancasatika*.

In this Council Ananda was appointed to expound the Suttas, Upali, the Vinaya and Kassapa, who had regulated all the deliberations reserved for himself the Metaphysical part (Abhidhamma). The Sutta, Vinaya, and the Abhidhamma formed what is called Tipitaka or Three Baskets in the same way that the Buddha, the Law and the Sangha formed the Three Ratna or the Three Pearls or Gems.

The First Council concluded its sittings after seven months during which time the full texts of the Scriptures had been recited and agreed upon.

When we come to ask what we may conclude about the historical circumstances of the Council we do not get much further than the conclusion of Kern : " It is by no means incredible that the disciples after the death of the Founder of their sect came together to come to an agreement concerning the principal points of the creed and of the discipline." All the accounts give us details which were written down centuries later and from the point of view of those who assume that the Buddhism and the Cannon which they then knew existed as such from the beginning. We can infer that there was at Buddha's passing away a body of disciplinary rules in existence and that many discourses of the Master had been remembered during His long years of teaching

to the extent to which we can infer what these were, we may be able to form some positive idea of the First Council, not from the recorded accounts.

SECOND COUNCIL OR SANGAYANA

We are told that a hundred years after the passing away of Buddha Vajjian monks of Vesali explained ten things to be permissible practices. The ten things are :—

- (1) The custom of putting salt in a horn vessel in order to season unsalted foods, when received.
- (2) The custom of taking the midday meal even after the prescribed time as long as the sun's shadow had not passed the meridian by more than two fingers' breadth.
- (3) The custom of going into the village after the meal and there eating again if invited.
- (4) The custom of holding the Uposatha feast separately by Bhikkhus dwelling in the same district.
- (5) The carrying out of official acts by an incomplete Chapter on the supposition that the consent of absent Bhikkhus was obtained afterwards.
- (6) The custom of doing something because of the Preceptor's practice.
- (7) Taking unchurned milk even after the meal time.
- (8) Drinking unfermented palm-wine.
- (9) The use of mats to sit on which were not of the prescribed size, if they were without fringe.
- (10) Accepting gold and silver.

The Elder Yasa was going for alms in Vesali and found that the monks of the place had set up a bronze bowl filled with water and was asking the lay people for contributions in money. He warned the people that the sons of Buddha were not allowed to accept gold and silver. Nevertheless the monks collected the money and offered Yasa a share which he refused. They therefore carried an act of expiation against him requiring him to go and

apologize to the laity for his action. He went but he defended himself before the people with such effect that they concluded he was in the right. Then the monks decided to carry an act of suspension against him, he rose in the air and flew to Kosambi where he summoned a meeting of the monks of Pava, Avanti and the South. They met on Ahoganga Hill and decided that as it was a difficult and delicate matter they had to get the Elder Revata on their side. Revata was at Soreyya but he heard them with his divine ear and not wishing to be involved in a dispute decided to keep out of their way. He went from place to place until they caught him up at Sahajati and there they succeeded in getting a satisfactory answer from him on the ten points.

The monks of Vesali also thought that it will be well to have Revata on their side. They approached him with a present of a bowl, robes and other requisites. He refused them but they succeeded in bribing his attendant. And Revata dismissed him.

Revata then decided that the matter should be decided where it arose and the assembly met at Vesali. But the speeches were aimless, and their meaning obscure. So Revata proposed a motion that a committee of eight Elders should be elected four from the East, namely, Sabbakamin, Salha, Khujjasobhita and Vasabbhagamika and four from the West, namely, Revata, Sanasambhuta, Yasa and Sumana. And this was approved. Revata had already made sure of a majority by interviewing the Elder Sabbakamin the night before. The committee adjourned to the Valika Park where Revata questioned Sabbakamin on the ten points and all were rejected. *The sixth point that a practice of one's tutor might be followed, may be permissible according to circumstances but could not form a rule.* Sabbakamin then declared the question settled and asked Revata to question him again before the full assembly for the information of the monks. The account concluded: "So the Elder Revata questioned the Elder Sabbakamin on the ten points, also in the midst of the assembly, and question by question the Elder Sabbakamin

replied." Now in this Vinaya Council there were seven hundred monks—no more no less—and therefore this Council is called the Council of the Seven Hundred (*Sattasatika*). This Council was concluded in eight months.

Mahavamsa says that it was held in the tenth year of Kalasoka, that 12,000 monks were present and that "then the Elder Revata selected seven hundred monks—who were Arahats, who knew the science of meanings, etc., and had memorised the Tipitakas—from the whole number of monks, to form the Dhamma Council."

They met at the Valika Park and made a Collection of the Dhamma. It goes on to say that the wicked monks, 10,000 in number, who had been defeated by the holders of the Second Council formed a School "Acariyavada" named the **Mahasangika**. This term means "belonging to the Great Order of Monks" but there is nothing in the Mahavamsa to imply that they held a Council. Dipavamsa, however, states that the 10,000 wicked monks assembled and made a collection of the Dhamma and therefore this Dhamma Council is called the Great Council. Mahavamsa is silent in this matter.

Oldenberg declared that the account of the dispute at the second Council bears the stamp of being in the highest degree trustworthy. The Council, we are told, was held 100 years after Buddha's passing away. Yet the eight Elders had all seen Buddha for they were all over 120 years old. The various accounts all speak of the ten practices though they do not agree what these were.

THIRD COUNCIL OR SANGAYANA

The story of the Third Council at Pataliputta is given in Chapter 5 of the Mahavamsa. We are told that owing to the prosperity of the Order under the reign of Asoka heretics had come to live with the monks. Asoka sent for Tissa Moggaliputta, assembled all the monks on the earth and turned out all those who wrongly answered his question: "What was the teaching of th

Buddha?" The king then asked the righteous monks and they replied: "He was a Vibhajjavadin." Asoka was delighted and ordered the Uposatha to be held and they assembled.

The Elder Tissa from the numerous assembly chose a thousand monks, learned, possessing the six higher knowledges, knowing the Tipitakas, versed on analysis to form the Council of True Doctrine, **Saddhammasangha**. With these in the Park of Asoka he formed the Council of the True Doctrine just as the Elder Maha Kassapa and the Elder Yasa had held Dhamma Council, so did the Elder Tissa hold it.

This Council was completed by the 1,000 Arahats in nine months. It is said that about 60,000 crafty, dishonest Tirthakas or heretics who had professed to be monks were expelled.

This Council as it was composed of 1,000 Arahats was known as Sahastika.

In this Council Kathavutthu was rehearsed. Buddhaghosa merely paraphrases the Mahavamsa and the Maha Bodhivansa repeats him.

The Sarvastivadin accounts have much in common with the Pali. They agree essentially in the reports of the first two Councils. Both accounts tell much of Asoka and repeats some of the same legends. They have similar lists of the early Schools and their Scriptures are arranged in the same four chief divisions but the Sarvastivadins have no word about the Third Council. They speak of a Council under Asoka but this is the Second Council and they may have confused this Asoka to Kalasoka.

Kern supposes that the Third Council was a party meeting, so much so that no other party even heard of it, but the fact that it is ignored by all other sects makes it necessary to consider the other alternatives that there was never a Third Council.

Even the Pali data lends support to this view. There is fairly early evidence for the First and Second Councils in the Cullavagga but that account had no mention of a Third. This has usually been taken to imply that Cullavagga accounts was composed

before Asoka's time. It may equally imply that the Third Council had not then been invented. The earliest evidence for it is confined to the testimony of the much later Ceylon Chronicles. The Chronicles had already added the story of a Dhamma Council to the account in the Cullavagga in the Second Council and had garnished the story of the First Council with the patronage of Ajatasattu and the Second with more elaborate legends of Kalasoka. There are cogent reasons why a Third Council under Asoka should have been imagined and Tissa is said to have held it "just as the Elder Maha Kassapa and the Elder Yasa had held a Dhamma Council."

The Commentary on the Abhidhamma Book, the Dhammasangani represents an objector as saying "Why is the Kathavattu accepted? Was it not fixed by the Elder Moggaliputta Tissa more than 218 years after the Enlightened Buddha had attained Nirvana? Therefore reject it as being the utterance of a disciple." Even the authority of a Council was not enough for this objector. The commentator makes this by admitting that the discussion of the doctrine was composed by Tissa following the method given by the Master and that the list of doctrines discussed was given by the Buddha when He visited the Heaven of the thirty-three gods and taught the doctrine to His Mother.

V. A. Smith remarks that Asoka after he had been reigning for some thirty years issued a fresh series of documents, the seven pillar edicts which reiterate his earlier teaching and conclude with a formal retrospect of the measures adopted by him in furtherance of the ethical reforms which he had at heart. Yet he seems surprised that there is no mention of the Council of Buddhist Elders. Mrs. Rhys Davids accepts the Councils but subjects the evidence for it to the severest criticism pointing out first that the evidence is six or seven centuries later than the Council. She also holds that it was a Congress rather than a Council, that "the collection of the Dhamma" was a "gigantic task of revision," that the actual revisers and judges were not a thousand but only

eight, that as the revision of the English Prayer Book took twenty years, the Council must have taken much longer than nine months, and that as the first thesis in the *Kathavattu*, concerned the *puggala* the question of paramount importance to be discussed must have been that of *attan* versus *an-attan*. The "drastic expulsion of the ordained monks" can only have been carried through after the Council, not before as the Chronicles say. In fact, the Council was a Congress and every fact about it was different from what is recorded.

CHAPTER IV

ASOKA AND HIS MISSIONS

Asoka, the son of King Bindusara, ascended the throne in 274 B.C. Of his early life we have very little authentic information. Vincent Smith says, "his private life before he was converted to Buddhism was a 'morass of corruption.'"

Who believed that Asoka, who was stigmatized Canda, (the wicked) on account of the atrocities caused by him to expand his empire, would ever win the noble title—Dhammasoka or Asoka the righteous. But he did completely change his career to such an extent that today, "amidst the tens of thousands of names of monarchs that crowd the columns of history, their Majesties and Graciousnesses and serenities and royal highnesses and the like, the name of Asoka shines and shines almost alone, a star." (H. G. Wells in his *Outline of World History*).

After the Kalinga conquest Asoka was struck with remorse. The misery and bloodshed of this conquest made a profound impression on Asoka's mind. He thus speaks in one of his edicts : "Thus arose His Sacred Majesty's remorse for having conquered the Kalingas, because the conquest of a country previously unconquered involved the slaughter, death and carrying away captive of the people. That is a matter of profound sorrow and regret to His Sacred Majesty . . . of all the people who were then slain, done to death or carried away captive in the Kalingas, if the hundredth or the thousandth part were to suffer the same fate, it would now be a matter of regret to His Sacred Majesty."

Asoka's Empire exceeded in dimension the territory of the present day India and Pakistan. In the ninth year of his reign he attacked and conquered the kingdom of Kalinga in the eastern

shores of India. In this campaign as many as 150,000 persons had been enslaved or deported, 100,000 killed and many times that number had perished through famine and disease. Soon afterwards Asoka came under the influence of Buddhism and he waged war no more. His previous career filled him with grief and horror and thence-forward he dedicated his services in the cause of peace. The depriving of life, even that of an animal, became hateful to him, he disliked all strife, even the mutual hostilities of creeds and sects. He made Buddhism the state religion and directed all his energies to increase in the world qualities of compassion and liberality, truthfulness and purity, mildness and goodness, the constituents of piety, the practice of the Dhamma which he defined in one place as "obedience to parents, respect for living creatures, the speaking of truth, reverence to teachers and elders, and courtesy and consideration to every-one." Towards the end of his life we are told that he entrusted the administration of his kingdom to commissioners and became a member of the Buddhist Sangha.

In the history of the world Asoka gained immortality by his famous edicts which he caused to be engraven on rocks in different parts of his dominion. These have now been deciphered and we are able to have some idea of his opinions and aspirations. Both by precept and example Asoka appeared to have been an ardent exponent of the strenuous life and in his edicts he continually harps upon the necessity of energy and exertion, thus giving the lie to the criticism that Buddhism is a gloomy and unpracticable creed, suited only to the stoical and scholarly recluse. The religion which he enjoins in his edicts is just ordinary and civic virtue, except that it makes respect and regard for all life, whatsoever, an integral part of morality. Asoka had been regarded as the model Buddhist King. The physical and moral welfare of his subjects was his constant care. He had wells dug by the road-side supervised charities, built hospitals and provided medical aid not only for men but also for animals. He constantly proclaimed the

necessity of *goodwill* among all classes and lectured to his subjects on their duties to all living creatures. He instituted circuits in which prominent officials travelled through the kingdom expounding to the people their social and religious duties and commending special portions of Buddhist Texts for their intense study. He emphatically enjoined religious toleration, and included Brahmans and ascetics, and followers of sects of various kinds in his unceasing benevolence.

The wide tolerance thus shown by Asoka is characteristic of Buddhism throughout its history. For Buddhism has never claimed any exclusive power to divide mankind into two groups, —the saved and the lost. Its long history has no blots of persecutions or inquisitions. It has always been considerate to those outside its pale. Even within its own ranks, differences of opinions were settled by quiet adjustments and general sanction, with no heat of temper being allowed to mar the serenity of the proceeding.

It can be said without fear of contradiction that of all religious Orders mentioned in the history of religions, Buddhism has displayed the greatest variety and freedom of thought.

Asoka's greatest achievement, however, was the despatching of missions to propagate the religion which had won his allegiance. He was clearly dominated by a burning desire to see that Dhamma spread throughout the world. In the first instance he brought practically the whole of India under the sway of Buddhism, including not only the Dravidian people of the South but also the wild tribes of the forests on the hills. To Ceylon, which in time became the home of Buddhism, he sent his only son, Mahinda, and his daughter Sanghamitta, both of whom had joined the Order and attained the Arahatsip. He sent eminent teachers to Kashmir, and Gandhara in Western India ; To the Himalayas and the "Golden Land," in South-East Asia. His records also speak of missions sent to the Hellenistic kingdoms of Asia, Africa and Europe, to Syria and Egypt, Cyrene, Macedonia, Epirus, to

Bactria and through Central Asia to China. Thus began the great expansion of Buddhism. A certain modern Theologian once described Asoka's Mission as "the greatest missionary effort, in scale at any rate, made by man outside Christianity." I may confidently assert I failed to find a greater outside our faith.

Asoka has been compared to the Christian Emperor Constantine the Great, and even to St. Paul, but in both cases the comparison is only superficial. Constantine merely recognized and regulated the religion which had already won its way in his empire. St. Paul, greatly developed and complicated the teaching of Christ. Asoka's activity had a decisive effect in the history of Buddhism, especially in making it a world religion. After his time Dhamma spread further, into Burma and Siam, Annam, Corea and Japan, Tibet and Mongolia, Java, Cambodia and Champa. Nowhere was its progress sought by its missionaries by any means other than those of persuasion; they claim no privileges either for themselves or for their countries, but merely promoted its ideals of kindness and peace paying little or no attention to problems of efficient organisation, the founding of places of worship or the establishment of ecclesiastical authority. When one looks back on the history of Buddhism one cannot help marvelling at the rapidity with which the Buddhist missionaries won over millions of people in many countries to a way of life and to an acceptance of doctrines so different to those that generally find favour to the majority amongst men, to a religion which acknowledges no god in the accepted sense, which denies a soul, which counts the belief in personal immortality a blunder, which refuses any efficacy to prayer and sacrifice, which bids men to look to nothing but their own efforts for salvation, which has no forgiveness for sins or communion with god, which knows nothing of vows of obedience and never sought the aid of secular power, which has no dogmas and priesthood, which claims no special place even for its Founder but teaches that every man and woman can be equally great with

ASOKA AND HIS MISSIONS

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THE FOUR NOBLE TRUTHS—NOBLE
EIGHTFOLD PATH—KAMMA—NIBBANA—
RE-BIRTH—MANGALA, PARABHAVA AND
KARANIYA METTA SUTTAS

CHAPTER V

THE FOUR NOBLE TRUTHS

The *Dhamma*, or the Universal Moral Law discovered by the Buddha is summed up in the Four Noble Truths. The Truths about the Universal Sway of Sufferings, about its Origin, its Extinction, and the Paths leading to its Extinction.

THE FIRST NOBLE TRUTH (DUKKHA)

The First of the Four Noble Truths, of the Four Supreme Verities, annunciated by the Buddha at the close of His great night of effect under the Bodhi tree, was the Truth of Ill, a Truth to which He gave expression in the brief formula :

"Idampi Dukkha" : "Here verily is Ill."

This means this world here in its entirety is *Dukkha*, is Ill. That is whatever may be the pleasure and delight the life here for a time may afford, at length that pleasure or delight comes to an end and in its place arise unease, dissatisfaction, weariness, pain and suffering, for the one comprehensive word "*Dukkha*" may be translated by any or all of these terms.

"Sabbe Sankhara Anicca," "All things are Impermanent," said the Awakened One as He lay on His couch dying, in these three words summing up all that He had taught concerning the nature of the world.

All is transient, subject to change, therefore body is *Dukkha*, body is Ill. He pointed out how no single thing is the same at this moment as it was one moment ago. Even the everlasting hills are slowly being worn away by the wind and rain, and it is said that every particle of the human body even the hardest is replaced every seven years. There is no finality or rest within

this Universe. Only a ceaseless becoming and a never-ending change as Shelley says : "*Naught may endure but Mutability.*"

Change is an ever rolling wheel with four spokes : Birth, Growth, Decay, and Death. Every form that comes into being goes through each stage in turn, and naught can stay the hand of time. The same applies to man-made objects and institutions. From a granite cathedral to a China vase, from a code of laws to an Empire, each and all rise to the zenith and then as surely, however slowly, decay towards the inevitable end :

*" The boast of heraldry, the pomp of power,
And all that beauty, all that wealth ever gave,
Await like the inevitable hour ;
The paths of glory lead but to the grave."*

—GRAY.

and again,

*" The cloud-capp'd towers, gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a wreck behind. We are such stuff
As dreams are made on, and our little life
Is rounded with a sleep."*

" Tempest "—SHAKESPEARE.

" Impermanent are all Component Things."

Everybody knows there is Sorrow and Suffering in the world ; even a hungry street-dog knows that. It is a truism. But the Buddha and He alone of all thinkers of all times points out that everything is Sorrow-fraught. He shows that not only Death is Sorrow but even Birth as the necessary condition from which all Sorrows spring, and life itself but a process of change. For it is in change that lies Disharmony which is the root of Sorrow. The very fact of striving for better, for rest, for satisfaction, proves the existence of evil, of unrest, of dissatisfaction. And that is

found in everything because everything which is composed tends by its very nature to decomposition. In the permanent nature of a process of change is found the reason of Sorrow and Disharmony.

But why should Sorrow always be the result of Impermanence? The Sorrow of one is not always the sorrow of all. One does not experience the change of Sorrow unless it is linked with itself. I feel the sorrow over the loss of my relations, not for their parting, but for my loss. And if that loss happens to someone else, not known to me, it leaves me unmoved. Thus the cause of feeling of Sorrow is "Selfishness."

The First Truth of the Universality of "Suffering" teaches us in short, that all forms of existence are of necessity subject to suffering.

THE SECOND NOBLE TRUTH (DUKKHASAMUDAYA)

The Second Truth or the Truth about the Origin of Suffering teaches us that all suffering is rooted in selfish "Craving" and "Ignorance," in *Tanha* and *Avijja*. It further explains the cause of the seeming injustice in nature, by teaching that nothing in the world can come into existence without reason or cause, and that not only all our latent tendencies, but our whole destiny, all weal and woe result from causes which we have to seek partly in this, partly in former states of existence. The Second Truth further teaches us that future life, with all its weal and woe must result from the seeds sown by this and former lives.

The causes of Sorrow, therefore, is that Craving which gives rise to Re-birth and, bound up with greed for pleasure, now here, now there, seeks ever fresh delights. It is sensual craving, that craving for individual existence, the craving for temporal happiness. The Second Noble Truth is called in the Pali term *Dukkha Samudaya*, which is attachment, craving, clinging.

THE THIRD NOBLE TRUTH (DUKKHANIRODHA)

The Third Noble Truth is the Cessation of Sorrow. Our desires

beget discontentment. The only way to remove that discontentment or disharmony is, by means of the removal of its cause, namely, Craving (*Tanha*). This is the Third Noble Truth. The Cessation of Craving will produce the end of Sorrow. *Dukkha-Nirodha*. It is the diagnosis of a disease and the advice of an operation. It may seem very pessimistic to put Sorrow thus in the centre around which to build up a system of philosophic thought and a moral living. But Buddha is not pessimistic for at the same time when Craving is shown as the cause of all sorrow, is also given the means of deliverance from both Craving and Sorrow. Buddhism does not strive to replace Sorrow by Happiness, or Impermanence by Eternity, or a process of change by an everlasting soul. Hence, one cannot say that Buddhism is optimism. An Eternity without a change would be so boring as to become unbearable and an Impermanent process of change would be preferable, even if that would involve dissatisfaction. Buddhism is not out for happy feelings and emotions because they are not lasting. Buddhism is just therefore for the removal of Sorrow and that is bliss! That is actuality.

The Third Noble Truth therefore teaches us how we should set about the business of removing Ignorance and egoistic desires which leads to Cessation of Sorrow.

The Third Truth or the Truth about the Extinction of Suffering shows how through the Extinction of Craving and Ignorance all suffering will vanish, and liberation from this *Sansara* be attained.

FOURTH NOBLE TRUTH (ARIYA

ATTHANGIKA MAGGA)

The Fourth Noble Truth is the Path leading to the Cessation of Sorrow. It is the Noble Eightfold Path which shows the way or the means by which the Goal is reached. It is called the Eightfold Path because it is composed of eight sections which have to be trodden simultaneously and not successively. It is the Middle Path avoiding all extremes of self-indulgent materialism and

self-mortifying idealism. It is a path of understanding and practice, a culture of intellect and will.

Pilgrims in this Middle Way, avoiding the two extremes, who, weary of the "fretful fever" life, have seriously set their faces away from its illusions towards the freedom and the silence of Nirvana. But though many profess to be striving for this great ideal, there are few whose will is strong enough to overcome the binding force of worldly interest and personal desires, for one is a road that leads to wealth, another the road that leads to Nirvana.

called the Noble Eightfold Path. It consists of eight items: —

Right Understanding or View (Samma-Ditthi),

Right Resolve or Thought (Samma-Sankappa),

Right Speech (Samma-Vaca),

Right Action (Samma-Kammanta),

Right Livelihood (Samma-Jiva),

Right Endeavour or Effort (Samma-Vayama),

Right Mindfulness (Samma-Sati), and

Right Concentration of Mind (Samma-Samadhi).

The Path has for its object the promotion of virtue, knowledge and mental poise and the whole of it constitutes a programme of action which the Buddha prescribed for those who are willing to follow it and thereby attain the happiness of Nibbana. Each of the eight divisions embraces a number of mental and moral conditions which must be cultivated. The divisions are not a series of successive steps to be trodden one after another but rather a series of concentric circles though, of course, the later divisions pre-suppose the presence of the earlier ones.

Right View or Right Understanding requires the disciple to be equipped with correct ideas about the world and the significance

CHAPTER VI

THE NOBLE EIGHTFOLD PATH (ARIYA ATTHANGIKA MAGGA)

THE MIDDLE PATH

As soon as the Buddha had achieved His eager quest for a solution of the riddle of Life, He proceeded to make known the Truths He had discovered. These Truths concerned Suffering (*Dukkha*) and the destruction of Suffering. For the destruction of suffering He proclaimed a body of teaching which came to be called the Noble Eightfold Path. It consists of eight items :—

- Right Understanding or View (*Samma-Ditthi*),
- Right Resolve or Thought (*Samma-Sankappa*),
- Right Speech (*Samma-Vaca*),
- Right Action (*Samma-Kammanta*),
- Right Livelihood (*Samma-Ajiva*),
- Right Endeavour or Effort (*Samma-Vayama*),
- Right Mindfulness (*Samma-Sati*), and
- Right Concentration of Mind (*Samma-Samadhi*).

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Right View or Right Understanding requires the disciple to be equipped with correct ideas about the world and the significance

of life. No superstitions or delusions should mislead him ; he must follow neither any person nor anything unquestioningly, sheep-like baaing in chorus, but he should satisfy himself, as far he can judge, that the doctrines he professes and the deeds he performs are good, wise, and therefore, conducive to happiness. He must make full and free enquiry regarding everything that is put before him, but suspend final judgment till he knows the full facts. He should look straight at the facts of existence, unflinchingly, unprejudiced and unafraid and realize the universality of Suffering. The Buddhist is not required to accept anything on faith, unless he does so of his own free will. The Buddha nowhere speaks of any knowledge or any belief which by itself, intrinsically, means holiness apart from the action that follows from such knowledge. There is in Buddhism no salvation by mere faith.

Right Resolve or Right Thought is the determination to foster noble aspiration and endeavour, to renounce sensual pleasures, to be freed from malice and ill-will, from all desire to inflict pain for whatsoever cause, and to cultivate a temper of kindness and benevolence.

Right Speech is abstention from every kind of falsehood, from backbiting and slander, from rude malicious and abusive language, from foolish talk and unworthy chatter and gossip.

Right Action ensures that the disciple's conduct shall be peaceful, honourable and pure ; that he shall, above all, abstain from injury to any living thing, from appropriating to himself that which is not willingly given by its owner and from carnal indulgence.

Next comes **Right Livelihood**, the abandonment of wrong occupations and getting one's living only by right methods. Five occupations are specially mentioned as bad : Those of trader in weapons of war, butcher, publican, slave-dealer and purveyor of poisons.

Right Endeavour or Right Effort demands assiduous self-discipline, the prevention of evil states of mind from arising, and

the suppression of evil states that have arisen. Good states of mind not yet arisen must be produced, well-established, developed and brought to perfection. It consists not merely in the suppression of evil but also in making all the good things in one to grow, acquiring new goodness, fostering and increasing it.

Great stress is laid on **Right Mindfulness** whereby the disciple is mindful not only of his body in all its actions, such as eating and drinking, sleeping and waking, talking and being silent, but also in watchfulness over his mind. It amounts to complete self-mastery by full awareness of what we do and see, think and feel, and allows nothing to happen heedlessly or mechanically, and controls not merely our conscious doings but even those activities of the mind in which we generally regard the mind as being just receptive and passive.

The eighth and the last is **Right Concentration** which leads to mental equipoise, balance and thence to ecstasy and rapture. The disciple's whole body and mind become permeated with a feeling of purity and peace; he can focus his mind to one point and apply all his mental powers to such great matters as he may select or he may revel in the enjoyment of supernatural powers, such as recalling his past births, or clairvoyance or clairaudience. But, what is really important is that he *now* realizes the full significance of the Four Truths, Of Sufferings, Its Cause, Its Cessation and the Way Thereto. He also realizes the origin of the Three great evils, of love of pleasure, desire for continued existence and ignorance. Thus seeing and knowing his heart is set free. The knowledge of this freedom fills him with joy. "Just as if in a mountain vastness there were to be a pool of water, clear, transparent and serene and a man standing on the bank with eyes to see should perceive therein the mussels and the shells and the gravels and the pebbles, and the shoals of fish as they move about in the water or live therein, even so the whole world and everything within it and the nature of life appears within the disciple's vision. He sees the Truths and is full of

serene joy, with intelligence alert and the consciousness of freedom won and duty done."

It will be seen that the various divisions of the Path are not mutually exclusive; also that it involves discipline of great severity, sustained energy, prolonged endeavour and unwearied patience. Not everyone can undertake to cover the whole Path in a few, short, sharp strides.

The Buddha recognized the frailty of human nature and the differences that exist among men in temperament and capability. He, therefore, indicates in His teachings how each one can according to his will and power, follow the Path in graduated stages. Those who cannot lead the perfect life, can at least practise the common virtues, the common duties of the good man, follow conduct that would ensure him happy re-birth, realizing at least in glimpses, the vanity of worldliness and the advantages of abandoning the sensual desire. There are certain duties, says the Buddha, which every man as a social being, owes to his fellows, and the least he can do is to carry them out with earnestness and devotion. These duties are mutual, such as for instance, the duties of parents to children and children to parents. Similarly there are other reciprocal obligations, e.g., of pupil and teacher, husband and wife, friends and relatives, master and servant, laity and clergy.

Though it is true that the Buddha does not lay emphasis on man as a political animal yet he speaks of the duties of rulers towards their subjects and *vice versa*. He is not concerned with wise diplomacy or arbitration to determine the rights and wrongs of national affairs, but He prefers to take men straight to the realm of first principles and leave them to solve their practical difficulties in the light of those principles. The whole force of Buddhist Ethics is concentrated on the cultivation of character and the aim of the Buddha's teaching is to organise human efforts for the attainment of knowledge and virtue. It is a meritorious thing, for instance, to maintain and provide comforts to those who

have renounced the world, to devote their lives to religious and intellectual life but that is not enough. Whosoever seeks to escape from re-birth must somewhere, somehow, begin to control his senses, his passions, his base and foolish longings for his own gratification.

The man who has conquered self-love is, according to the Buddha, the highest being in the universe. This conquest can best be acquired by living the homeless life but even those who remain in their homes and follow their normal callings can still live the unworldly life, by practising generosity, by following the principles of righteousness and justice, by abstaining from unworthy desires and by observing an elementary morality. The minimum required of a good man, a good citizen, is that he should abstain from taking life, from theft, from unchastity, from lying and from intoxicants. If he could, at least several times a month, refrain from eating too often especially after mid-day, from wearing flowers and scents and perfumes, and sleep on a mat on the ground, that would be a further advance in simplicity of life. Wandering about the streets at unreasonable hours, frequenting places of public amusements, gambling, association with evil companions, and idleness should be avoided. He should keep away from him lust, greed, ill-will, stupidity and fear because they lead him astray. Covetousness, malevolence, ill-temper, sloth and torpor of body and mind, fretfulness and irritability, doubt and perplexity, these the Buddha declares are hindrances to spiritual progress.

Belief in the efficacy of rites and ceremonies, pride and self-righteousness, feebleness of purpose and speculation also keep the mind in bondage to the senses and should be suppressed. The duties of a good man, the Buddha has summarised in a well known discourse which says : " To succour father and mother, to cherish wife and child, to follow a peaceful calling : This is the greatest blessing. To give alms, to live religiously, to give help to relatives, to do blameless deeds . . . To cease and abstain

from sin, to eschew strong drinks, to be diligent in good deeds . . . Reverence and lowliness, contentment and gratitude, to receive religious teaching in season . . . To be long-suffering and meek, to associate with holy men, to hold religious discourse at due times . . . Temperance and chastity, discernment of the Four Noble Truths, the prospect of Nibbana . . . To have a mind unshaken by the vicissitudes of life, inaccessible to sorrow, passionless, secure : This is the greatest blessing."

The Noble Eightfold Path has certain features that deserve special mention. It is not a divine revelation but a Way, discovered after long search and experiment. The Goal is to be reached by earnest and incessant activity : mere belief can achieve nothing, nor prayer or sacrifice. To pray for happiness, says the Buddha, is as futile as to ask the further bank of the river to come over that we may get to the other side. There is nothing in the Path that can be called worship or cult, nothing whatever which in ordinary language is called a religious act. It is true that Buddhists offer flowers to their Master but that is merely a higher form of laying wreaths on the graves of heroes. The whole teaching is based on the principle that everything depends on the disciple's individual exertion. The Buddha merely shows the way. The perfect life is completely detached from any connection with a God or any other outside force. There are no commandments or prohibitions, no "Thou shalt," or "Thou shalt nots," but only recommendations as to what might or what might not be done to attain salvation. No gracious smile of a gratified deity awaits the faithful-follower of these views and no frown of a demon glooms upon the man who chooses to ignore them. Holiness is simply a way out of misery to happiness. To ask why the Path should be followed is as childish as to ask a physician why we should want to be well. Both questions are not only tiresome and irrelevant but also while appearing to be profound asks nothing worth answering.

The Buddha upholds the supremacy of human reason ; He

wants nothing taken on faith ; His teaching breathes an air of noble freedom. He showed in His own life what humanity can do. He makes no claims of rights or privileges for Himself ; what He has done we all can do. He makes simple goodness in spirit and deed the basis of religion ; the Goal at the end of the Path is not mere absence of suffering but positive happiness and joy. It is a state that can be achieved here and now, in this very life, in this very world not in some nameless unknown, hereafter.

The Buddha's teaching has sometimes been charged with selfishness because its avowed aim is to make an end of individual suffering. This is due to ignorance of its real import. Buddhism views all creatures as involved in the common suffering, and consequently needing help, comfort and deliverance. The service of others in want or in trouble is with the Buddha a universal call. There are some who hold that a life of service for others is the best life regardless of what follows ; the Buddha goes further.

His own life was a living testimony that He considered as the happiest and best life a life of self-sacrifice but He did not blind Himself to the fact that the world even if it consisted of none but heroes and martyrs, is yet a most unsatisfactory world. Not only is the lay disciple enjoined to share with others his worldly possessions but even the monk who has nothing except his robe and alms-bowl is expected to give to others what he has found. And His is a treasure far more than gold, the Gift of Truth which He has discovered after a long quest. Active benevolence and love are enjoined as a duty by the Buddha for all and praised by Him in language of singular beauty and earnestness. Not only are good works necessary but even far more the love that irradiates them. " All good works whatsoever," He says in a well-known passage, " are not one-sixteenth part of the love that sets free the heart ; such love comprises good works ; it shines upon them, gives them light and radiance."

The Buddhist ideal demands an affection of the most vigilant tenderness :—

*“ Even as a mother watcheth over her child,
Her only child, as long as life doth last,
So let us, for all creatures, great and small,
Develop such a boundless heart and mind ;
Let us practice love for all the world,
Above, below, around and everywhere,
Uncramped, free from ill-will and enmity.”*

From the above we may observe that this Eightfold Path is a Path of Righteousness (*Sila*) of mental training (*Samadhi*) and of Wisdom (*Panna*).

<i>Sila</i>	{ Right Speech, Right Action, Right Livelihood.
<i>Samadhi</i>	{ Right Effort, Right Mindfulness, Right Concentration.
<i>Panna</i>	{ Right Understanding, Right Thoughts.

According to the order of development *Sila*, *Samadhi* and *Panna* are the three stages on the Grand Highway that leads to Nibbana.

All these three stages are embodied in the following stanza :—

**“ Sabba papassa akaranam
Kusalassa upasampada
Sacittapariyodapanam
Etam Buddhanusasanam.”**

*“ To cease from all evil,
To do what is good,
To cleanse one’s mind ;
This is the advice of all the Buddhas.”*

The Eightfold Path is a planned course of inward culture, of inward progress. By merely external worship, mere ceremonies

and selfish prayers, one can never make any real progress in Righteousness and Insight. The Buddha says : " Be your own light, be your own refuge, seek not after any other refuge ! Let the Truth be your light ; Let the Truth be your refuge ; Seek not after any other refuge ! " to be of real effect, to ensure an absolute inner progress, all our efforts must be based upon our Own Understanding and Insight. All absolute inward progress is rooted in Right Understanding, and without Right Understanding there is no Attainment of Perfection and unshakable Peace of Nibbana.

From the above we may observe that this Path of Righteousness (Sila) of mental training (Samadhi) and of Wisdom (Panna).

Right Speech,	{	Sila
Right Action,		
Right Livelihood.		
Right Effort,	{	Samadhi
Right Mindfulness,		
Right Concentration.		
Right Understanding,	{	Panna
Right Thought.		

According to the order of development Sila, Samadhi and Panna are the three stages on the Grand Highway that leads to Nibbana. All these three stages are embodied in the following stanza :

"Sabbapappasakaram
Kusalassuppannaya
Saddhimaggipadam
Etam Buddhassanam."

"To cease from all evil,
To do what is good,
To cleanse one's mind :
This is the advice of all the Buddhas."

The Eightfold Path is a planned course of inward culture, of inward progress. By merely external worship, mere ceremonies

CHAPTER VII

KAMMA : THE BUDDHIST LAW OF
CAUSATION

We are placed with a totally ill-balanced world. We perceive the inequalities and the manifold destinies of men and the infinite gradation of beings that prevail in the universe. We see one born into a condition of affluence, endowed with fine mental, moral and physical qualities. Another into a condition of abject poverty and wickedness. Here is a man virtuous and holy but, contrary to his expectations, ill-luck is ever ready to greet him. He is poor and miserable inspite of his honest dealings and piety. There is another vicious and foolish but he is Fortune's darling. He is rewarded with kisses for kicks, despite his short-comings and evil modes of life.

Why should one be inferior and another superior ? Why should one die a baby and another die in the flower of manhood and yet a third in ripe old age ? Why should one be sick and infirm and another strong and healthy ? Why should one be handsome and another be repulsive to all ? Why should one be a millionaire and another a pauper, one a mental prodigy and another an idiot ? How are we to account for all these differences of the world ?

Could this be the fiat of an irresponsible God-Creator ? We Buddhists do not think for a moment that it is ripe or reasonable to attribute all this injustice to the impartiality of a just, almighty, all loving Father of Heaven.

Is it due to the working of blind chance or accident ? The scientists say there is nothing in the world that happens by blind

chance or accident. The paper on which this is printed has not come here of itself.

Could we say this variation is due to heredity and environment? No doubt they are partly instrumental but cannot be solely responsible for the subtle distinctions that exist between individuals. For instance, twins physically alike, who have shared equal privileges of upbringing, are often found temperamentally, intellectually and physically totally different.

Buddhists say this variation is due to our own *Kamma*. We ourselves are responsible for our own happiness and misery. We build our own hells, we create our own heavens. We are the architects of our own fate, in short, we ourselves are our own *Kamma*. So did the Buddha say :—

“Every living being has *Kamma* as its own, its inheritance, its cause, its kinsman, its refuge. *Kamma* is that which differentiates all living into low and high states.”

WHAT IS KAMMA?

Kamma means action, the meritorious and demeritorious volition (*Kusala Akusala Cetana*). Every volitional action is termed *Kamma*. There is no *Kamma* where there is no consciousness. Any deed which is devoid of will or intention is not properly called a *Kamma*. It all therefore depends on the amount of will or volition that is involved in the doing.

BEGINNING OF KAMMA

Kamma like all general laws of nature has no beginning. *Kamma* is not an identity, strictly speaking, it is a force or energy like electricity and as such it necessitates a beginningless past.

CAUSE OF KAMMA

This so-called “I” (Ego) which is composed of mind and matter is compelled to act. It receives impressions from external and internal stimuli. Sensations arise as a result and are followed by Craving (*Tanha*) and Grasping (*Upadana*) owing to Ignorance

(*Avijja*), thus ultimately resulting in the acquisition of *Kamma*. Craving or Ignorance is, therefore, the cause of *Kamma*.

DOER OF KAMMA

“ No doer is there who does the deed
Nor is there one who feels the fruit ;
Constituent parts alone roll on.”

—Visuddhi Magga.

A Buddhist cannot conceive of any unchanging entity, any being in the form of a deva, a man or an animal. These forms are merely temporary manifestations of the Kammic force. “ Being ” is only a term used for conventional purposes. Strictly speaking, what we call a “ being ” is nothing but a mere composition of mind and matter.

Matter is merely a manifestation of forces and qualities composed of the Earth Element (*Pathavi*), Cohesion (*Apo*), Heat (*Tejo*), Motion (*Vayo*).

Mind is nothing beyond a complex compound of fleeting mental states. Each unit of consciousness consists of three phases :—Genesis (*Uppada*), Development (*Thiti*) and Dissolution (*Bhanga*). One unit of consciousness perishes only to give birth to another. The subsequent thought-moment is neither absolutely the same as its predecessor because it is not absolutely identical nor entirely another, being the same stream of *Kamma* energy. We therefore believe there is no actor apart from action, no perceiver apart from perceptions. In other words no conscious subject behind consciousness.

Who, then, is the doer of *Kamma*? What experiences *Kamma* Volition or will (*Cetana*) is itself the doer. Feeling (*Vedana*) is itself the reaper of the fruits of *Kamma*. Apart from these mental states there is none to sow and none to reap.

“ Just as ” says the Venerable Buddhaghosa, “ in the case of those elements of matter that go under the name of tree as soon as at any point the fruits spring up, it is then said “ the tree bears

fruit" or "thus the tree has fructified"; so also in the case of aggregates (*Khandas*) which go under the name of Deva or Man, when the fruition of misery or happiness spring up at any point, then it is said that deva or man is happier or miserable."

Strictly speaking there is neither a sower nor a reaper besides the volition and the feeling.

WHERE IS KAMMA ?

Kamma is not stored within the mind or body, for there is neither a receptacle nor a storehouse in this ever-changing vehicle but depending on the five aggregates (*Pancakkhanda*) or the flux is every influence felt, every impression received, every characteristic, divine, human or brutal. In short the whole *Kamma* force or energy is dependent on this flux ever ready to manifest itself in multifarious phenomena as occasion arises.

Just as wind or fire is not stored in any particular place, even so *Kamma* is not stored anywhere within or without this body. *Kamma* is an individual force and is transmitted from one existence to another. It plays the chiefest part in the moulding of character and explains that marvellous phenomena of Genius. The clear understanding of this doctrine is essential for the welfare of the world.

WORKING OF THE KAMMA

The working of the *Kamma* is not a subject that could easily be understood by an ordinary intellect. As such quite appropriately it is termed one of the Four Incomprehensibles "*Acintiya Dhamma*." Anyone who desires to comprehend the working of *Kamma* as explained in the *Dhamma* must primarily acquaint oneself with the general idea at least of the process of consciousness "*Citta Viithi*."

The subject, the consciousness, receives objects from within and without. When a person is in a state of profound sleep his mind is said to be vacant, in other words, in a state of *Bhavana*.

We experience such a subconscious state when our mind does not respond to external objects, ideas or concepts. This subconscious state of the flow of life-continuum (*Bhavanga*) is interrupted whenever an object enters the mind. The subconsciousness which one experiences as long as it is uninterrupted by stimuli vibrates for two thought-moments and pass away. Then the consciousness of the mind that apprehends or the five-door apprehending (*Pancadvarajjana*) arises and ceases. At this stage the natural flow is checked or arrested and turned towards the object. Immediately after this there arises and ceases visual consciousness. (*Cakkhuvinnana*) but yet knows no more about it. This sense operation is followed by a moment of reception of the object so seen (*Sampaticchana*). Next comes the investigating faculty (*Santirana*) or a momentary examination of the object so received. After this comes that stage of representative cognition termed the determining consciousness (*Vottapana*) on which depends the subsequent psychologically important stage—Apperception—or *Javana*. This Apperception (*Javana*) stage usually lasts for seven thought-moments or at times of death five. The whole-process which happens in an infinitesimal part of time ends with the registering consciousness (*Tadalambana*) lasting for two thought-moments thus completing one thought process at the expiration of seventeen thought-moments. It must be understood that it is at this Apperceptiional Stage that one does both good and bad *Kamma*.

PROCESS OF CONSCIOUSNESS

1	2	3
<i>Atita</i>	<i>Bhavanga</i>	<i>Bhavanga</i>
<i>Bhavanga</i>	<i>Calana</i>	<i>Uppaccheda</i>
"Past	"Vibrating	"Arrest"
<i>Bhavanga "</i>	<i>Bhavanga "</i>	<i>Bhavanga "</i>

4	5	6					
<i>Avajjāna</i>	<i>Dassana</i>	<i>Sampaticchana</i>					
"Sense-door	"Visual	"Receiving"					
Consciousness "	Consciousness "	Consciousness "					
7	8	9	10	11	12	13	14
<i>Santirāna</i>				<i>Javana</i>			
"Investigating				"Apperception"			
Consciousness "							
15				16		17	
<i>Votthapana</i>				<i>Tadalambana</i>			
"Determining				"Registering			
Consciousness "				Consciousness "			

"The simile of a mango tree may here serve to illustrate the process. A man, lost in deep sleep, is lying at the foot of a mango tree with his head covered. A wind now stirs the branches and a fruit falls besides the sleeping man. He is in consequence aroused from dreamless slumbers. He removes his head-covering in order to ascertain what has awakened him. He sees a newly fallen fruit, picks it up and examines it. Apprehending it to be a fruit with certain constitutive attributes observed in the previous stage of investigation he eats it and then replacing his head-covering once more resigns himself to sleep."

"The dreamless sleep corresponds to the unperturbed currents of the stream of being (*Bhavanga*). The striking of the wind against the tree is like the "past" life-moment, during which the object enters the stream and passes down with it, without perturbing it. The swaying of the branches in that wind represents the vibration of the stream. The falling of the fruit corresponds to the arrest or interruption of being, the moment at which the stream is "cut off" by thought; the waking of the man to the awakening of attention in the act of cognition on occasion of sense; the removal of the head-covering to the sense re-action of sight. The picking up of the fruit is comparable to the operation of receiving. Inspection of it recalls the examining function.

The simple apprehension of the fruit as such, with certain constitutive attributes of its own corresponds to the discriminative or determining stage ; the eating of the fruit resembles the act of apperception. Finally, the swallowing of the last morsels that are left in the mouth corresponds to the operation of retention, after which the mind subsides into more vital process, even as the man once more falls asleep."

—*Compendium of Philosophy by S. Z. Aung.*

Now then return to the subject :

If, for instance, A hits B, the latter will consequently experience some pain. This unpleasant sensation is the effect of a past bad *Kamma*. If B is not a self-controlled person he will, through his indiscrimination engender thoughts of hatred towards A. The generating of these thoughts occurs in the *Javana* process. This doing of bad *Kamma* is his own, even if it be admitted that A acted as the cause and B, too, did a bad *Kamma* on his part. The evil effects of the first *Javana* thought-moment being the weakest, B may reap in this life itself. This is called Immediately Effective *Kamma*, (*Dittha Dhamma Vedaniya*) *Kamma*.

If it did not operate in this life, the *Kamma* becomes Ineffective (*Ahosi*) *Kamma*.

The next weakest is the seventh thought-moment. The evil effect of which B may reap in the second birth. This is called Subsequently Effective (*Upapajja Vedaniya*) *Kamma*.

This, too, becomes Ineffective if it does not operate in the second birth.

The effects of the intermediate thought-moment may take place at a time until B attains Nibbana. It was on account of such an Indefinitely Effective *Kamma* (*Aparapariya Vedaniya Kamma*) that the Arahāt Moggallāna was clubbed to death before he finally passed away. The working of the good *Kamma* is similar to the above. The effect of a good *Kamma* generally occurs in the form of a pleasurable sensation. The above-mentioned classification of *Kamma* is with reference to the time in which effects are worked out.

CHAPTER VIII

KAMMA CLASSIFICATION

I.—ACCORDING TO TIME

With respect to time of taking effect there are four kinds of *Kamma*. They are :—

- (a) *Dittha Dhamma Vedaniya Kamma* or Immediately Effective *Kamma*, the fruit of which is to be experienced in this life itself.
- (b) *Upapajja Vedaniya Kamma* or Subsequently Effective *Kamma*, the fruit of which is to be experienced in the next succeeding life.
- (c) *Aparapariya Vedaniya Kamma* or Indefinitely Effective *Kamma* the fruit of which is to be experienced in some after life.
- (d) *Ahosi Kamma*, or Ineffective *Kamma* which has lapsed in potential force.

II.—ACCORDING TO FUNCTION

Kamma is four-fold according to "Function." They are :—

- (a) *Janaka Kamma* or Reproductive *Kamma* which produces re-birth.
- (b) *Upatthambhaka Kamma* or Supportive or Maintaining *Kamma*. It supports and maintains the effects of Reproductive *Kamma*.
- (c) *Upapilaka Kamma* or Counteractive or Impeding *Kamma*. It impedes and is unfavourable to the effects of existing *Kamma*.
- (d) *Upaghataka Kamma* or Destructive *Kamma*. It is destructive to the effects of the existing *Kamma*.

III.—ACCORDING TO PRIORITY OF EFFECT

With respect to the method of giving effect to, there are four kinds of *Kamma* :—

- (1) *Garuka Kamma* or Weighty *Kamma*.
- (2) *Asanna Kamma* or Proximate *Kamma*.
- (3) *Acinna Kamma* or Habitual *Kamma*.
- (4) *Katatta Kamma* or Outstanding or Residual *Kamma*.

IV.—ACCORDING TO PLANE

- (a) *Akusala Kamma* or Immoral Actions.
- (b) *Kamavacara Kusala Kamma* or Good *Kamma* Moral Actions in *Kamaloka*.
- (c) *Rupavacara Kusala Kamma* or Sublime *Kamma*.
- (d) *Arupavacara Kusala Kamma* or Sublime *Kamma*.

N. B.—For a detail study of the Classification of *Kamma*, the student is referred to pages 96—147 of *Buddhism for Students* by Rev. C. Pannalankara.

CHAPTER IX

RE-BIRTH

The cause of *Kamma*, says the Blessed One, is *Avijja* or Ignorance of the Four Noble Truths. Ignorance is therefore the cause of birth and death. As long as Kammic force survives there is rebirth, for beings are merely a visible manifestation of invisible Kamma. Craving and Clinging are also causes of re-birth (*upadana paccaya bhavo*) ; the end of Craving will also mean the cessation of re-birth.

Birth is preceded by death and death is preceded by birth. This constant succession of birth and death in connection with one individual life flux constitutes what is technically known as *Sansara*. Life strictly speaking is a flux of force and as such necessitates a beginningless past.

The question then arises as to how we are to believe in a past birth. If one believes in the present and in the future, it is quite logical to believe in a past. The present is the off-spring of the past and the parent of the future. For re-birth according to the explanation in the Vibhavini Tika, is the relinking of one existence with another without an interval, that is to say, the re-linking of re-decease consciousness in the past existence with the re-birth consciousness of the present existence, and the re-linking of the re-decease consciousness in the present existence with the re-birth consciousness of the future existence.

Again we have a fitting example to cite in favour of past and future births in the Buddha who developed the knowledge essential to read the past and future lives. It is said of Rishis lived in India before the advent of the Buddha that they developed psychic powers that enabled them to read the thoughts of others and remember past births.

Can highly developed personalities like the Buddha be the product of a single existence? Could men of genius like Shakespeare and Plato have evolved all of a sudden?

They cannot be by mere chance, nor the work of a Creator. If it is the work of an all-wise and all powerful God, he should have been able to create a world with more equality and more justice.

Nothing but Re-birth and *Kamma* can explain this position for a tendency like a habit is not made in a single day; its formation requires numberless repeated acts. The Buddha could not have attained that exalted position had He not gained similar experience in the past.

How often do we meet persons whom we have never met, yet inwardly we feel they are familiar to us. Places we have never visited before seems to us as if though we are perfectly acquainted with the surroundings. These facts lead us logically and scientifically to the doctrine of Re-birth.

Re-birth will take place as long as there is thought with craving for it is craving which constantly lays hold of new materials through which to express itself. It should be mentioned here that it is not the person that is re-born but the actions done by him will express themselves according to their nature. Once craving is overcome in all its forms as in a Saint (Arahat) no re-birth takes place.

Whether we believe in a past existence or not, it forms the only reasonable hypothesis which bridges certain gaps in human knowledge concerning facts of every-day life. Our reasons tell us that this idea of past birth and *Kamma* alone can explain the degrees of differences that exist between twins, how men like Shakespeare with a limited experience are able to portray with marvellous exactitude the most diverse types of human characters, scenes, etc., of which they could have no actual knowledge, why the work of the genius invariably transcends his experience, the existence of infant precocity, the vast diversity, in mind and morals, in brain and physique, in conditions, circumstances and environments, observable throughout the world.

Whence we came, whither we go, and when we go we know not
The fact that we must go we know for certain.

Our cherished possessions, our kith and kin follow us not—nay,
not even our bodies which we call our own. From elements they
came, to elements they return. “Dust thou art and unto dust
thou returnest.” Empty fame and vain glory vanish in thin air.

RE-BIRTH AS VIEWED BY OTHERS

The Bible—

“Whom do the people say that I am the son of?”

“Some say that thou art John the Baptist; some Elias;
others, Jeremias or one of the prophets.”

Bhagavad Gita—

“As a man, casting off worn-out garments, taketh new ones;
so the dweller in the body, casting off worn-out bodies, entereth
into others that are new. For certain is death for the born and
certain is birth for the death.”

CHAPTER X

NIBBANA

Buddhism is unique in the quest of the Eternal Peace of Nibbana as its *Summum Bonum*.

The Pali word "Nibbana" composed of "Ni" and "Vana." "Ni" is a particle implying negation. Vana means weaving or craving. It is this craving which acts as a cord to connect one life with another.

The Venerable Anurudha defines it thus : " It is called Nibbana in that it is a 'departure' (ni) from that craving which is called vana, 'lusting'."

For Buddhism final release is brought about by a process of training of the self, in which it is released by stages from the bonds or fetters that hinder complete insight. The disciple, when he begins to meditate, devotes himself to purifying his mind from the five hindrances ; sensual passion or longing for the world, malice, sloth and torpor, distraction and agitation and doubt, is like a man freed from a debt or recovered from sickness or loosed from the bonds of prisoner as a free slave. There is also a list of ten fetters. The first five are the lower fetters, viz., belief in a permanent individuality, doubt, belief in mere morality and rites, sensual passion and malice. The other five higher fetters, viz., desire for existence in the world of form, desire for existence in the formless world, pride, distraction and ignorance.

Another arrangement of those cravings (*asavas*) which have to be eradicated exists in the certainly later list of the vices usually translated as depravities, viz., greed, hatred, stupidity, pride, false views, doubt, sloth, distraction, shamelessness and recklessness. The first three also, occur independently as the three roots of demerit or bad action (*akusala kamma*). Greed (*lobha*) is a

positive form of craving and is correlative to hatred (*dosa*), the hostility of what is unpleasant. Stupidity or Dullness of mind (*moha*) equally leads to unmeritorious actions. It is these roots that have to be destroyed not the mere avoidance of bad *kamma* which they produce.

With the destruction of all these whether called fetters, depravities or *asavas* the disciple is released (*vimutta*), with complete freedom from grasping, knowing that all compounds are impermanents, all compounds are painful, all things are without a self, and that everything which has an origin has also a cessation.

This is the emancipation of full knowledge. *Panna* in which with the destruction of the *asavas* all false views are destroyed and with the knowledge of the Truths he has come to know things as they are. He is also said to be emancipated with release of heart or mind. This is the actual experience of release obtained by the attainment of the trances or the eight releases. He is then said to be released in two ways (*Ubhato bhagavimutta*), with the actual knowledge of his state, and with the static experience of being free from all bonds.

Nibbana is the final state that the disciple reaches with the completion of the course of his training :

“ *The Bhikkhus filled with wisdom here,
In lust, desire, delighting not,
Repose, the immortal, as attained
The unchangeable Nirvana state.*”

“ Nibbanam paraman sukhan.” It is a state of supreme bliss. Joy and sorrow have only subjective value that is they arise in an individual as a reflection of individual tendencies. As reflections have no real value in themselves, joy and sorrow are merely the reflections of the deluded “ self,” and they can be overcome by the solution of that halucination. The extinction of that delusion is called Nibbana. If that delusion of “ self ” has been conquered, there can be no more subjection to the vicissitudes of joy and sorrow and that is really happiness supreme ; not happiness of a

sensational nature, but happiness in the freedom from all sensation and from subjection to delusion of the senses.

As feeling is the condition of dependence, wherein craving arises (*vedana-paccaya tanha*), Nibbana is the extinction of all craving, of all roots of evil : Greed, hate and delusion. And because craving and clinging lead only to re-birth, the cessation of clinging will also be the end of re-birth (*upadana-nirodho bhavanirodho*). Thus we arrive at the most concise and comprehensive definition of Nibbana as the "end of becoming" (*bhavanirodho nibbanan*).

Life means sorrow, hence Nibbana is good (sukha)

Becoming means change, hence Nibbana the changeless (dhuva)

Birth means death, hence Nibbana is deathless (amata)

Change means impermanence, hence Nibbana is permanent (nicca)

Body is formed, hence Nibbana is unformed (akata)

Mind is complex, hence Nibbana is void (sampata)

All things are composed, hence Nibbana is uncomposed (Asankhata)

Because Nibbana is no more becoming, no more re-birth, no more change, no formation of body, no complexity of mind, no thing composed, is Nibbana then the annihilation of all that is ? The Buddha Himself denies that His teaching implies the destruction and annihilation of a being, for the plain reason that His teaching is based on the truth of non-entity (*anatta*). How could He teach the annihilation of something the very existence of which He denies ?

Life is understood and taught by the Buddha as a process of craving and ignorance and hence of sorrow, His teaching leads to the cessation of ignorance, craving and sorrow. And therefore Nibbana is a cessation of becoming. That this deathless state has been attained can be known from the absence of ignorance and craving. As sorrow arises when there is craving, whenever craving is absent there is Nibbana. The realisation, however, cannot be communicated as it is the cessation of individual

process. It will be clear from the above statements that perfect Nibbana is identical with perfect purity, and is reached by means of continual purification. "A man may be a warrior, a priest, a commoner, a slave or an outcast, but if he is energetic, intent, and always making strenuous exertions he will attain the supreme purity. We ought to take heed therefore to keep our hearts always clean and not to let dust collect on them."

"A wise man" says Buddha, "blows off the impurities of his self, as a smith blows off the impurities of silver, one by one, little by little and from time to time." Purification ought to be the task of every moment. "Purify yourself, cleanse yourself," was the Buddha's watchword which He repeated hundreds of times and which most tersely expresses His guiding spirit as a religious teacher.

According to the teaching of Buddha desire for realisation and preservation of fictitious self is an impurity and it is the first and perhaps the strongest fetter, the heresy of individuality (*sakkaya ditthi*), which will block even the entrance to the Path of Holiness. Just because there is no self (*anatta*) Nibbana can only be explained by negation, though the best explanation would be absolute silence. If Nibbana could be felt or experienced positively it will be conditioned by and dependent on the five aggregates of existence (*pancakkhandha*), which themselves are subject to impermanence and suffering.

Yet Nibbana does not exclude those five aggregates of mind and body, for it is in this human form that the best of opportunities are given for the overcoming of fetters which bind to re-birth. These ten fetters (*sanyojana*) are gradually released when progress towards Nibbana is made to enter the stream (*sotapanna*) which unmistakably will flow to the ocean of deliverance, one must be free from the delusion of self (*sakkaya ditthi*), for "self" is ignorance and craving, re-birth and sorrow. One must also be free from doubt (*vicikiccha*) for doubt about the possibility of realisation will always prevent one from striving; doubt about

the conditionally generated mental states will make one careless of consequences. Dependency or rites or rituals (*silabbata-paraman*) is the third fetter which must be broken to enter upon the Path of Holiness. It is a wrong view that holiness could be obtained by mere observation of ceremonial rites or ascetic habits, the infatuation, the delusion, the ritualistic observances suffice to attain deliverance.

The second stage is that of him who has weakened his lust for sense-pleasures (*kamachanda*) and his antipathetic feelings (*vyapada*) to such an extent that he will be re-born in this world only once more. He, therefore, is called a once-returner (*Sakadagami*). When these two fetters of lust and hate have completely been removed there will be no more coming back to this world of sense (*kamaloka*). He is called non-returner (*Anagami*) to this world, but will attain deliverance in a higher, purer sphere. Only when the five last obstacles will have been removed : desire for life in worlds of form (*ruparaga*) or in formless spheres (*aruparaga*), conceitful pride which says, " I am " (*mama*) mental agitation (*uddhacca*) which is a lack of balance and equanimity and finally ignorance (*avijja*) the root of all evil and of evil roots (*lobha dosa*), Arahathship will have been attained which is Attainment of Nibbana in this life itself with the remainder of the effects of past *Kamma* (*Saupadisesa Nibbana*), the extinction of the passions with the continuance of life. Of this state it may be said positively that it is mental enlightenment, insight, a state of happiness, calm, peace, self-mastery, steadfastness, victory, truth, perfection, bliss-supreme, realisation. But when finally at the death of an Arahath even the results of past *Kamma* have been outlived, when even the remnants of the aggregates of clinging will be broken up (*Anupadisesa-Nibbana*), then truly Nibbana may be called Freedom, (*Mokha*) the great Release (*Vimutti*), Deliverance.

A misconception has arisen about the distinction between Nibbana and Pari-Nibbana. Pari-Nibbana is supposed to be

the Nibbana reached at death "complete Nibbana." But there is not the slightest evidence for this distinction. *Pari* compounded with a verb converts the verb from the expression of a state to the expression of the achievement of an action. Nibbana is the state of release. *Pari-Nibbana* is the attaining of that state. The Pali Text Society Dictionary defines *Pari-Nibbana* as complete Nibbana but immediately goes on to show that the same term is used of both kinds. Nibbana at death is when a Buddha or an Arahant attains Nibbana with the Nibbana-element which is without the substrate of re-birth, i.e., *anupadisesa-Nibbana*. The word Nibbana is used in this definition of "final Nibbana." The Nibbana attained during life at Enlightenment is defined in the same word except the *saupadisesa* is used, "He attains Nibbana with a Nibbana-element which is with a substrate of re-birth." When Buddha's attainment of Nibbana is referred to especially in the later literature Nibbana at death is generally meant. But if the distinction is expressed it is always by *saupadisesa* and *anupadisesa*.

ESCAPE TO REALITY

Buddhist Essays

By

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LIFE OR DEATH ?

By his own deeds the fool is consumed, as by a fire.
DHAMMAPADA.

IN an address delivered at Oslo, when he was awarded the Noble Prize for Peace, that great humanitarian, Dr. Albert Schweitzer, spoke for all humanity when he said, "Let us face the facts. Man has become a superman. Not only has he innate physical forces at his command but, thanks to science and to technical advancement, he controls the latent forces of Nature. But this superman suffers from a fatal imperfection. He has not raised himself to that superhuman level of reason which should correspond to the possession of superhuman strength."

This is the Great Show-down. The latent forces of Nature, which man now controls, will destroy man as readily as they will serve him. They are mindless and efficient, like a razor. It is for man to decide whether to shave, or cut his throat. The razor does not care. It waits, supremely indifferent.

Can we raise ourselves to that superhuman level of reason necessary for our survival on this planet? Are we mature enough to realise that we cannot destroy each other any longer without destroying ourselves? A lot depends on the answers to these questions. They will make all the difference between a common home and a common cemetery.

We cannot help feeling that the scientists, with their technical advances, have thrust this problem on humanity too soon. The big decisions are not in the hands of the most mature, as they should be. Great

wisdom, or what Dr. Schweitzer calls a "superhuman level", is not manifest in the public utterances of those who wield political power. At times the thinking man is aghast at the childish things the leaders say. Some of them still seem to think in terms of cavalry charges, fortresses and waving banners when they speak of war. They still talk of war as a way of "making the world safe" for this, that or the other ideology. They seem to forget that if there is another war, on a big scale, such survivors as are left will not have time to bother with ideologies. It will be a big, dead, poisoned world, and men will have more pressing things to think about.

"All worldlings are mad," said the Buddha, and we may well accept this as the simple truth. If we ever doubt it, we need only open a newspaper or switch on the radio. In whatever country the newspaper is printed, from whatever country the broadcast comes, the proof is as convincing. Nice bold type, nice clear voices, telling us in unmistakeable terms that we human beings are doing everything except think. But now we *must* think. It is easy to turn away from this problem, of the survival of humanity, and seek refuge in some mental or physical dope. But this is no solution. We *must* face the facts. Humanity must grow up or perish. It must grow up fast, or perish fast. There is not much time. We must scrap all ideologies that call for the liquidation of those who do not agree with us. We must abandon the sort of nationalism that regards with distrust and hatred the people of other nations. We must think of ourselves henceforth as human beings, sharing one world. We must begin *now*, or it will be too late.

How can we attain this maturity of mind? The Buddha taught the way, 2500 years ago. He spoke to individuals, to thinking individuals, but His Message holds good for all humanity. He said, "All things are subject to change. Do not grasp. Let go—and be free."

There has never been a war but arose from greed—greed for land, greed for trade, greed for power, greed for all the transient phenomena of life, leading inevitably to strife. Let go, and strife ceases. Think of the other fellow as a human being, with nothing to gain except your common weal, and strife ceases. Help him, and you help yourself. It does not matter what language he speaks, what political opinions he holds. You share the same planet, breathe the same air, need the same food. You cannot destroy him and survive. Your fate is linked with his.

ARE YOU GROWN-UP ?

If, by renouncing some slight happiness, one may behold a larger one, let the wise man renounce the smaller, considering the greater.

DHAMMAPADA.

— THE capacity to renounce a small, immediate happiness in order to secure some greater, more distant happiness is a mark of maturity. Few children have it, and those who do are really more mature than many adults. It means clear vision, sound judgment, and self-control, all of which are signs of a truly adult mind.

Many people go through life without ever growing up. They find it impossible to resist the temptation of immediate pleasures. Under the wise guidance and control of some mentally older person, they may forego such pleasures and pursue a line of action which yields greater happiness in the long run. But it is not of their own independent choice. Given the necessary opportunity and freedom to decide for themselves, they will fritter away their time and energy in the pursuit of the moment's pleasures, letting the future look after itself.

For such people, a theistic religion is a great help. It serves as a steadying and guiding influence. They are like children who need a wise parent, a parent who rewards virtue and punishes vice, who encourages honest endeavour and discourages laziness.

But, as Ingersoll once said, in Nature are no rewards or punishments. There are only consequences. A man who plants a fruit tree, tends it carefully and waits

patiently, is not "rewarded" when at last it bears fruit. He may die before that happens, or the fruit may be indigestible for him because of some change in his personal chemistry. But the fruit appears all the same, not in order to reward him but because that is the way of Nature. It is the same when a man trains a puppy badly and it grows up into a surly dog. The dog may or may not bite him, and if it does happen, it will not be a "punishment". It will merely be a consequence of bad training.

To the Buddhist, *all* phenomena are consequences, including all personal phenomena. However pleasant or painful they may be, he does not regard them as the rewards or punishments dispensed by some Supreme Being. He accepts them as the results of his own *kamma*, his own past actions and thoughts. He stands on his own feet and moulds his own destiny, in this and in future lives. It is a religion for adults. For this very reason, it does not appeal to those who lack mental maturity. It is too free, too unsheltered. But, to the mature, it is the only reasonable and acceptable way of life.

Accepting this doctrine of personal responsibility, the Buddhist faces life fairly and squarely. He can pursue the slight happiness offered by the world of the senses, or, if he has clear vision, sound judgment, and self-control, he can forego such happiness and seek something infinitely higher. What is this "something"? It is mental progress, clearer and ever clearer vision, sounder and ever sounder judgment, greater and ever greater mastery over self, until at last, as an Arahant, he reaches the very zenith of mental evolution and attains *Nibbana*. This is the Way taught by all the Buddhas.

It is not an easy road or a short one. Most of us have far to go. But we must all go on that road sometime, and the sooner we start, the sooner we will reach the Goal. Let us not wait for many more lifetimes before we start. Let us not fool ourselves that if we wait patiently, trusting in some Supreme Being, our reward will be eternal bliss. Let us not hang about, like grubby children, expecting a parent or governess to wash us, undress us, and tuck us safely into bed. If we do, we shall wait indefinitely.

THE READY ONES

You yourselves must make an effort. The Tathagatas are only teachers. The meditative ones who enter the Way are delivered from the bonds of Mara.

DHAMMAPADA.

IN our last essay we said that Buddhism is a religion for mental adults. It does not sugar-coat the bitter pills of life or pretend that death is the gateway to everlasting happiness. It does not promise easy salvation in exchange for unquestioning faith in some supreme deity. It teaches self-reliance and a sense of personal responsibility.

No teacher, however wise and kind, can help those who refuse to learn. By fulfilling the ten *Parami*, or Perfections, a being who aspires to be a Buddha develops the qualities necessary to become an unrivalled teacher of gods and men. He is not "atoning" thereby for the wickedness and folly of others, although he sacrifices life itself, again and again, during this period

of preparation. Nobody, however noble-minded, can atone for the faults of others. One can only improve oneself. In the case of a being striving for Buddhahood, this process of self-improvement goes far beyond the level sufficient for purely personal salvation. He wishes to help others as well. But he can only do so by teaching them how to help themselves. There is no salvation by proxy.

This may sound a hard teaching, but it is a reasonable one and it fits into the pattern of life as we know it. One cannot eat for another or learn swimming for another or keep healthy for another. Nor can one "atone" for the wickedness and folly of another. Each must pay his own debts and shape his own destiny. Even Buddhas can only show the way.

A Buddha, also called a Tathagata, is a teacher in the truest and highest sense of the word. One cannot place a limit to the value of such a teacher. Life after life, through countless aeons, beings live in darkness. They cling to this false belief and to that. They live, die and live again, on and on, now in states of pleasure, now in states of pain. But they do not know how to win free from it all. Then, like the dawning of a glorious day, a Buddha appears. He teaches the Way of Freedom. Some leap to this Teaching and profit by it immediately. They are the ready ones, like the great Arahantas of the Buddha's day. For such as they, a single stanza, a phrase, a word, may be sufficient. Others take longer to learn. Still others do not learn at all. They are as unprepared for the Buddha Dhamma as a kindergarten child is unprepared for the Theory of Relativity.

Who are those ready ones who profit immediately by the appearance of a Buddha? According to the Buddha Himself, they are those who are meditative. Already, on their own, perhaps in many past lives, they have trained themselves to think clearly. They have developed their minds. To them, the "effort" of following the Buddha's Teaching is a glad one. They do not yearn after the so-called prizes of life, the wealth, the power, the worldly advancement that others find so alluring. They see much greater worth in such things as peace of mind, contentment and freedom. They take easily to the Way and are delivered from the bonds of Mara, the bonds of desire, ill-will and ignorance. They win free.

GREATNESS

Higher than lordship over all earth,

Higher than sojourning in heavens supreme,

Higher than empire over all the worlds,

Is Fruit of Entrance to the Dhamma Stream.

DHAMMAPADA

We worldlings see greatness in worldly success. To us a reigning sovereign is great, a millionaire is great, a famous actor, surgeon, lawyer or painter is great. We measure greatness by the yardstick of worldly power or fame.

To the Buddha, greatness was something entirely different. He saw beings dying and getting reborn according to their *Kamma*. He knew that an emperor can be reborn as a termite. He saw that, in this world

of everlasting change, there is no security in worldly power, no stability in worldly fame. Death comes to the powerful and the famous just as surely as it comes to the weak and unknown. And with death there is a shedding of worldly power, wealth, fame. Again and again it happens.

Seen against the background of eternal change, there is nothing real in worldly greatness. Even we worldlings can see things in this way if we take the Buddha's Teaching to heart and use our intelligence. But few of us do so. That is why the Buddha said, "Blind is this world. Few are they who truly see."

If, seeing things as they truly are, we refuse to grant that greatness is an attribute of worldly power, fame or success, must we conclude, that there is no such thing as greatness? The Buddha's answer was to point to the Stream-Winner, the *Sotapanna*, the being who has attained the first stage of Sainthood, as that term is understood in Buddhism. "There" said the Buddha, "is one who is greater than any reigning sovereign, than any celestial being, be he even a *Brahma*." And, be it remembered, there are three higher stages of Sainthood, culminating in the attainment of Final Emancipation as an *Arahanta*.

Why is this? A *Sotapanna* may well be a poor man, unhonoured and unknown. By worldly standards he may be a person of no account at all. In what lies his greatness?

His greatness lies in the security of having taken a step upward from which there can be no falling back. Never again will he have the "Soul" delusion. Never again will he have doubts as to the true road. Never

again will he believe in mere rites and ceremonies. Never again will he break a single one of the Five Cardinal Precepts of Virtue. Never again will he be born in a plane lower than the human. He can be reborn at most, only seven times more before he attains *Nibbana*. He is like one who, having traversed a terrible desert, sees before him the end of the journey. The sand still burns his feet, the sun still blazes down on his head, he is tired and thirsty. But there, within sight, lie the shady trees, the cool ponds of crystal-clear water. He presses on gladly, knowing that soon he will reach his journey's end. Not for anything in the world would such a man change places with one who is wandering, hopelessly lost, in the desert. That other may be a wealthy man, richly-dressed, with a large following. But he is to be pitied. He is a long, long way off from "Journey's End."

POWER AND FREEDOM

*Higher than lordship over all the earth,
Higher than sojourning in heavens supreme,
Higher than empire over all the world
Is Fruit of Entrance to the Dhamma Stream.*

DHAMMAPADA.

Time and time again in the beginningless succession of existences which is our life in *Samsara* we worldlings have sought power, for its own sake. There is something terribly fascinating about the idea of power. We wish to be "big" men. We wish to do "big" things.

We wish to exercise control over our environment. Hardly any of us wishes, or attempts, to exercise control over himself.

If a wise man were asked, "What would you do if you were offered dictatorship over all the earth" he would answer, "Refuse it of course." For the wise do not seek power, nor are they impressed by it. And yet, how many of us are wise? We seek power, imagining that it is the key to happiness. We strive for power, and if we happen to get it, we generally abuse it.

The wise seek dominance only over themselves, realizing that therein lies the key to freedom. "Fruit of Entrance to the Dhamma Stream" is the first stage of Sanctity, as taught by the Buddha. It is the threshold of freedom. The Streamwinner (*Sotapanna*) is beyond the reach of worldly ambition. He has done, once and for all, with the desire for worldly power.

Politicians, every one of whom is at heart a power-seeker, sometimes talk of "freedom" as though it were a commodity that can be bought with votes or won in the bloody gamble of a revolution. But there is no such thing as mass-deliverance into freedom, and there never will be, whatever politicians may tell us. Humanity in the mass is fit only for what it already has, and just at present that looks like the brink of hell. Humanity in the mass may, and very likely will, plunge over the brink and suffer consequences, for a while. It has happened before and can happen again, for that is the endless story of human stupidity.

But, for the individual, there is always the opportunity to seek freedom. That was the glorious Truth taught by the Buddha, and it still holds good. Freedom

is not the fruit of worldly power. It is the fruit of Virtue and Concentration, leading to Insight.

On this road of deliverance, power too comes as a by-product, strange new power such as worldlings never dream of. But that is not the goal. It is merely a sign of progress made, an encouragement to further effort. Freedom is the one and only goal. The Buddha had such power in incalculable measure, and so too did many of the *arahantas*. They used it wisely and kindly, to help others, never to exercise dominance over them.

GENEROSITY

They are not perished among the dead who, like good comrades travelling on the jungle roads, share scanty store. Lo! here's an ancient truth.

SAMYUTTA NIKAYA.

Generosity is something more than giving. It is in the heart that one is generous. It springs from a feeling of comradeship, and it manifests itself in countless different ways. It is a bigness of mind.

Patronage is not generosity. In generosity there is no condescension on the part of the giver or servility on the part of the receiver. It is clean and wholesome, and it leaves both parties free.

Springing as it does from a feeling of comradeship, generosity goes hand in hand with sympathy. The generous person is tactful. When he hears someone tell a good story in convivial company, he does not try

to cap it with a better one immediately and thereby rob the other fellow of his due share of attention. Even in giving, he is tactful. If a poor friend gives his son a cheap camera, he does not immediately buy the boy an expensive camera which will probably eclipse the earlier gift.

It is not only with material possessions that we can be generous. We can be generous with our knowledge, our skill, our energy, our time. We can also be generous in the things we think and say about others. It is easy enough to be generous in the opinions we express about those whose interests do not clash with ours and who are not in competition with us. Thus, a lawyer will readily praise a good architect or doctor or sculptor. but, as a rule, he will be much more cautious and reserved in his praise of another lawyer.

We can be generous also in our attitude towards malicious gossip. There are people who count themselves generous but who are ready to believe all the nasty things they hear about others, even their friends. They pounce eagerly on every bit of malicious gossip and pass it on, adding to it in the process. Such people cannot be truly generous. Deep down in their hearts they are mean and small. Their acts of so-called generosity are nothing more than investments, to secure the goodwill and help of others in this life and rich dividends in future lives.

When a truly generous person gives something to another, be it material help or time or information, there are no strings attached to the gift. He does not even expect gratitude in return. He has given, and that is the end of the matter so far as he is concerned. So he is never bitter when people, as sometimes

happens, take his gifts for granted. He goes on giving. People may think that this sort of thing can be one-sided and unfair to the giver, but that would be a wrong view. The giver is going his own road, growing stronger and freer with each gift. If others selfishly exploit his generosity, they too are going their own road, growing weaker and less free with each act of exploitation. It is because of past deeds, of one sort or the other, that some people are born to wealth and freedom while others are born to poverty and slavery. We lose nothing by being generous. We gain nothing by selfishly exploiting the generosity of others.

The world would be a dark and bleak place indeed if nobody were generous. There would be no Buddha Dhamma, for the Buddha Dhamma is the highest manifestation of generosity, the Buddha's gift to all humanity, the gift of Truth, of Light, of Freedom.

PRAISE AND BLAME

As a solid rock is not shaken by the wind ;

Even so the wise are not ruffled by praise or blame.

DHAMMAPADA.

These words apply in their fullest sense to Arahantas but to a certain extent they are true of all wise people. Such people are not easily influenced by the praise or blame of the world. They think for themselves and go their own road.

It may be laid down as a general rule that one is seldom praised or blamed by the world for the intrinsic

nature of one's actions. Take the case of a lawyer: The world at large is unable to form any opinion of his ability except by the results he produces. He may be intelligent and industrious, but, if he is unlucky enough to lose a few cases in succession, the world is apt to take a poor view of his capacity. On the other hand, if he wins a few cases that catch the public eye, his stock rises appreciably. It is the same in most fields of human endeavour.

The weak-charactered tend to accept this state of affairs without question, and to act accordingly. They crave worldly success and they work to achieve it. They know that the world cares little for genuine worth. So they buy their success with counterfeit currency as it were. They pretend to be interested in what the world at large finds interesting. They pretend to like people who can help them. They are seen at the right places, wearing the right clothes, doing the right things. And it works. The counterfeit currency is seldom examined closely or challenged. But such people never rise to be leaders, even in the sphere of worldly activities. They do not have what it takes. To be a leader, one must have the strength to walk alone at times. One must have a mind of one's own.

Of course, obstinacy is not strength. One can prevent an obstinate person from doing almost anything by *commanding* him to do it. The strong do not respond to such tactics. They do not care whether others think them strong and independent or weak and docile, so they always do exactly as they choose, even when curtly ordered to do it! There is freedom in such strength.

Most of us are influenced far too much by what we think other people will think of us. We judge others by our own standards. If we are impressed by certain qualities, such as smartness, a sense of humour, or courage, we assume that others too are impressed by those qualities. So we pretend to have them. Pretence means strain, because we dare not relax and be natural for fear of being exposed for what we really are. We strain to resemble some ideal, instead of admitting frankly that it is an ideal and that we are far below it, and that we are working towards it.

The wise have a basic honesty which scorns all pretence. Therein lies their strength, and their ability to remain comparatively unmoved by praise or blame. They have ideals too, but instead of pretending to be the personification of those ideals, they work towards them with faith and patience. If the world happens to praise them, they are not unduly elated. If the world happens to blame them, they are not unduly depressed. They assess such praise or blame calmly and intelligently, questioning the competence of those who pass judgment, accepting nothing at face value. Having so assessed and questioned, they see their way clearly. Sometimes praise or blame is well-deserved and can be a useful guide. But this is not always the case. If praise or blame is undeserved, it should be ignored, just as a sane man ignores the compliments or insults of a lunatic.

ANGER

*Whoso, his anger, arisen like an uncontrolled
chariot, checks,—Him indeed I call a charioteer.
Rein-holders are other folk.*

DHAMMAPADA

All of us can recall occasions when we were angry. It is an emotion which we share with the rest of the animal kingdom, except perhaps animals like jelly-fish, slugs and worms, and for all we know even they may be furious on occasion. The world we live in is far from perfect. Things happen which, we feel, would not happen if others only were a little more intelligent and considerate, a little less greedy and selfish. When such things happen, the horse of anger takes charge of the chariot of personality, and we are well set for a period of sub-human behaviour.

It is easy to give one's anger a loose rein and let it gallop. It is easy to make it gallop faster and faster with flicks from the whip of self-righteousness. If the mad career does not end in a smash, the runaway horse tires and slows down after a while, the chariot resumes its normal rate of progress, and the charioteer feels a bit foolish. There has been, perhaps, nothing worse than an exhibition of bad manners.

But, all too often, such mad careers do end in smashes. In Lanka, land of the Buddha Dhamma, a depressingly large number of people are killed in quarrels every year. A striking feature of these offences is that, in most cases, the motive seems ridiculously inadequate. A fancied slight at a wedding party, a delay in the repayment of a small debt, a dispute over

the ownership of a tree or even a fruit—such things as these have sufficed as the motive for brutal murders. Why is this?

Clearly, it is not the gravity of the motive that matters, but the character of the person concerned. If a man is childish, if he lacks a sense of humour and sense of proportion, which are really the same thing, any minor annoyance can send him along the road that ends on the gallows. The Buddha Dhamma offers people a peerless method for the building of a strong, wise, kindly character. Why is it that so many people in Buddhist lands do not have that sort of character? It must be that they have not understood the Buddha's Teaching. They call themselves Buddhists. They take part in religious ceremonies. They listen to the *Dhamma* upon occasion. But that *Dhamma* has not soaked into them and permeated them with its coolness and sanity. They are like children, happy, generous and truly lovable at times, but horrible little brutes whenever something sends them into a tantrum. In such black moments they behave as though the Buddha had never lived, never given to humanity His message of love and understanding.

We who are mere worldlings cannot pretend to that mastery over self which was characteristic of the Buddha and the *Arahantas*. To us, anger is a problem. But there are things we can do. There are ways of thinking which make the control of anger less difficult. To begin with, we should understand that the failure to control anger is always a sign of weakness, *never a sign of strength*. We all like to be considered strong and masterful. Anger, when it takes charge of us, does make us feel stronger and more masterful than

we do normally. But this a mere delusion, misleading and dangerous. In truth, we are, at such times, weaker and less efficient than normal. A clever boxer, if he knows that his opponent has a quick temper, will do his best to provoke a fit of temper, *because it makes his opponent more vulnerable*. Whenever we get angry we should realize that the strength we feel is not the strength of the charioteer in us. It is the strength of the runaway horse. We should immediately try to put the charioteer back in control. If we can do this, we are masters. If we cannot, we are slaves.

It is also important to reflect that nothing ever matters half so much as we think it does. There are people who take themselves so seriously that they seem to be in a state of *rigor mortis* while still alive. Such people should realize that their occasional exhibitions of bad temper are not nearly as impressive as they imagine. A man in a temper looks ugly and may even be dangerous, But he is too funny to be impressive. The wise man learns to laugh at himself at times. If he cannot, others will.

EATING

What is the one ?

All beings are dependent on food.

This is the first of the ten sets of questions and answers which every *Samanera* (novice monk) has to learn. It is the basic truth about all living beings. From the greatest to the smallest, the highest to the lowest, all beings depend on nourishment. Stripped to its bare essence, life is a process of eating and of avoiding being eaten.

If a drop of water from any wayside ditch is examined under a powerful microscope, the truth becomes evident. One sees beings, amazingly tiny beings, each an individual, each preoccupied and actively engaged in the business of keeping alive. And what is that business? Eating and avoiding being eaten. In such an examination one may see a fight as fierce and as startling as between a shark and an octopus. One of these infinitesimally tiny beings seizes another. The other struggles to escape. There is a furious commotion, a wriggling and squirling, pauses for rest and resumptions of violence until, inevitably, the weaker is overcome and eaten by the stronger.

This process goes on continually, in every drop of water that is not sterile, in every cubic millimetre of soil that harbours animal life. Higher up the scale of life, in the visible world, the struggle goes on with unabated violence. On the land, in the water, in the air, living beings are eating and being eaten every minute, every second.

In this picture such things as kindness and gentleness are so rare as to be virtually non-existent. When the business of living, of keeping alive, lies entirely in eating and avoiding being eaten, kindness and gentleness are suicidal qualities. A gentle amoeba will not survive very long, except as the pleasant memory of a less gentle amoeba. The same thing is true of a tiger or a shark. *Tanha* (Craving) is the dominant quality of all living beings. It means, basically, a good appetite. The greedy ones eat more and grow bigger and stronger than the poor eaters. As the risk of being eaten diminishes with the individual's size and strength, the hearty eaters stand a better chance of surviving and breeding, than the poor eaters.

This is true of human life as well, though in human life the phenomenon is more complex. In primitive society a big eater has to hunt for his food. He thus has a strong incentive to be a good hunter, and more often than not becomes one. He is generally a good fighter as well and is likely to acquire more wives and breed more children than his weaker brethren. But as society evolves and grows more complex, other qualities come into the picture. Thus a poor eater may have some specialized skill, such as the ability to make things, which gives him a greater earning capacity than a hunter. But in him too the same law operates, and he stands a better chance of survival and reproduction than less capable folk.

In human life as lived in highly organized societies, the big eater is replaced by the go-getter, the man who knows what he wants and is smart enough to get it. This too is a sort of eating. Power and fame take the place of food. Such people grow powerful and

are held in respect by their fellows. The game of "eat and avoid being eaten" still goes on, but in a wider sense. Instead of food, men crave power, position, wealth and what are called "good things of life." They fight for these things.

In direct contrast to all this comes Buddha's Teaching of a process of *letting go* which leads to freedom. He taught the basic truth about all life, that is dependent on food, on eating and avoiding being eaten. But He also taught people the way to win free from this obscene activity, this horrible round of birth, decay, old age and death and the recurrent struggle to grab what one needs and hold what one has grabbed. Put very simply, His Teaching is one that stresses *Freedom* as the one goal to which the intelligent people should aspire. *All things*, He said, are impermanent, undesirable, certain to pass away utterly, to be got rid of. Cling to nothing whatsoever in this world!

RITUAL

Not in mere rites and ceremonies, nor in much learning, nor in the gain of concentration, nor in lonely abode, nor in thinking, 'I enjoy the bliss of renunciation resorted to by the non-worldling,' should you, O Bhikkhu, rest content, without accomplishing the annihilation of ferments.

DHAMMAPADA

Those who do not understand the Buddha Dhamma are sometimes misled by the religious practices of the Buddhist worldling. The offering of flowers at Buddhist shrines, the recurrent "taking" of the Five

Precepts by the Buddhist layman, the chanting of *pirith* (recitations of protection), and the salutation of *Bhikkhus* (monks) these and many other practices are pointed to as evidence of a highly ritualistic content in Buddhism.

This is due to lack of understanding. The Buddha has said that, just as there is one taste which permeates every drop of water in the sea, the taste of salt, so there is but one taste which permeates the entirety of His Teaching, the taste of Deliverance. In the stanza quoted above the Buddha has expressly pointed out that rites and ceremonies do not constitute the be-all and end-all of the way of life taught by him. The 'ferments' to be annihilated are the four *Asavas*—longing for sense pleasures, longing for continual existence, false views, and ignorance. When these are annihilated a being wins free from the round of rebirth. On this road, when a being attains the very first stage of Sainthood, he loses all faith in rites and ceremonies. So it will be seen that by no stretch of imagination can Buddhism be called a religion which values ritual for its own sake.

But there is no doubt that for one who is still a worldling, one who has not attained the first stage of Sainthood, rites and ceremonies have a value. Religious ritual is a means to an end. In time of stress it can be an anchor. In time of grief it can be a solace. In time of temptation it can be a reminder that there are higher things in life than the physical appetites.

So the Buddhist offers flowers at the foot of a sacred *Bo* tree or before an image of the Buddha. While doing so he reflects on the *perfections* of the Incompa-

rable One. He reflects, too, on the impermanence of the flowers he offers. With such thought, his mind grows calm and steadfast. He 'takes' the Five Precepts recurrently, day after day, because he wishes to remind himself of these voluntary observances. He chants, and listens to, *pirith* because it is the Truth, enshrined in the words of the Buddha Himself. He salutes Bhikkhus because they and the yellow robe they wear, represent the highest way of life possible for a human being. These are rituals, if one chooses to call them that. But they are not meaningless rituals. They are very definitely a means to an end. Only a superficial and unthinking observer would see a man sharpening an axe and conclude that he does so because he believes there is some ultimate good in the process.

Of course, as with many other helpful things, ritual can assume an undue importance in foolish minds. This must be guarded, or else one will be mistaking the means for the end. But, as indicated by the Buddha, this observation applies not only to ritual but also to vast learning, the attainment of concentration, the solitary life and the bliss of renunciation. None of these is the end. All these are like rafts that carry one across a river, they are like the timbers of one single raft. When the river is crossed the raft is left behind.

F E A R

*Beings who see fear in the non-fearsome,
And no fear in the fearsome,
Embrace false views and go to a woeful state.*

DHAMMAPADA

According to the Buddha there is only one thing of which we need to be afraid, and of this, unfortunately, most worldlings are *not* afraid. It is the doing of evil. Unskilful action (*akusala kamma*), of any kind is fearsome. By unskilful action the Buddha meant such action as tends to increase greed, hatred, and ignorance, because it is by such action that we prolong and intensify our suffering, life after life, in this treacherous sea of *Samsāra*. The wise fear such action and do their best to avoid it, but, to the foolish, such action often seems harmless, pleasurable, and even praiseworthy. Thus do foolish parents teach their children to "get on in the world" at all costs, ignorant of the dreadful price those children will have to pay for that temporary and utterly meaningless advance.

On the other hand, worldlings are afraid of a number of things which, to a Buddha, are non-fearsome. They fear physical danger, financial loss, sickness, unpopularity and a host of other ills which are merely part of the environment in which life is lived. According to the Buddha, such fears are stupid. "Wherever fear arises," He said, "it arises in the fool, not in the wise." He was speaking here of those beings who see fear in the non-fearsome.

A certain Brahmin once asked the Buddha whether those who resort to the lonely depths of the forest for meditation, while yet unattained to concentration, are not seized with fear. The Buddha's reply was illuminating. He said, "Thou has said it, Brahmin, thou

has said it!" He then went on to explain that those ascetics who, for one reason or another, are unprepared for the lonely forest life, *are* seized with fear. Before He attained Enlightenment, the Bodhisatta deliberately sought those "places of horror and affright" and spent lonely vigils there in order to experience and overcome that very fear. Being already a yogi of perfect purity and high mental attainment, He met and mastered the fear, soaring at last to those heights which only Buddhas attain. But He recognized the fear, saw its basis, and saw too that to the average worldling, of frail virtue and irresolute mind, it can be a very real thing.

It is true, as the Buddha said, that fear arises only in the fool. But then it is equally true that we worldlings *are* fools. That is why we are still worldlings. We crave for things, cling to things, hate each other for these very qualities, and are steeped in ignorance. So we experience fear. If, on occasion, we are brave, it almost invariably is for the wrong reason. For instance, the "brave" hunter, armed with the latest thing in sporting rifles, does not fear the elephant. In arming himself against a meaningless fear in the non-fearsome, he sees no fear in the truly fearsome, that is, the doing of evil. His folly is doubled.

There is only one way to get rid of fear, the way shown by the Buddha. Until that End is achieved, and Final Deliverance won, we will experience fear. But let us at least have the intelligence to recognize it for what it is—the unpleasant fruit of our own greed, our own ill-will, our own delusion.

FREEDOM FROM FEAR

All tremble at punishment,

All fear death.

Comparing others with oneself,

One should neither kill nor cause to kill.

DHAMMAPADA

The virtuous person, by reason of his virtue, gives peace of mind to those about him. He is not a menace. He will not kill others, or rob them, or corrupt them, or slander them, or get drunk and make a nuisance of himself. A person who observes the Five Precepts of Virtue is a wholesome and pleasant neighbour.

There are those who seek to belittle these Precepts by calling them "negative". They take no thought of the positive good the virtuous precept-observer does by making his environment a happy and peaceful one for others. We sometime forget that what most people want is not active assistance but freedom from interference. They can get along quite well on their own, and only ask to be left alone. Some over-enthusiastic social workers would do well to remember this. A happy, calm environment is a precious thing in this world of strife and worry. Those who, by their lives, help create and maintain such an environment do a great service to humanity.

Ascetics carry no weapons when they retire to lonely places to meditate. And yet one rarely, if ever, hears of an ascetic being harmed by wild beasts. It is because wild beasts too are sensitive to a good environment. They sense, and react favourably to, an atmosphere of peace and goodwill. Indeed, there is

reason to think that wild beasts are better than humans in this respect. It is not likely that wild beasts would have harmed Jesus, or Giordano Bruno.

To the Buddhists it is axiomatic that no good is ever achieved by harming one's fellow-beings. That is why the pages of Buddhist history do not stink with the blood of innocent victims, killed or tortured in the name of religion. The Buddha Dhamma is a free and noble way of life, appealing only to the best in human nature. We do not seek to force this way of life upon others, for compulsion is the very antithesis of freedom. Nor do we claim, as certain other religionists do, that immediate conversion to Buddhism is necessary for Final Deliverance. There is time, plenty of time. There is all eternity. Those who do not accept this teaching now will do so some day. We need not worry about them, or see ourselves in the heroic role of Saviours. Those others will save themselves, though not with the speed, nor by the means, that they now believe in.

The Buddhist might well ask what his attitude should be towards the follower of some other religion who tries to convert *him*. The Buddhist attitude should be one of understanding kindness and long-suffering patience. After all, the attempt is motivated by a friendly impulse, however misguided. And the Buddhist might well return kindness for kindness by telling the would-be converter something of Buddhism.

NATIONALISM

*Neither in the sky, nor in the mid-ocean,
Nor by entering a mountain cave,
Is found that place on earth,
Where abiding, one will not be overcome by death.*

Dhammapada

The Buddha spoke to all men and for all time. He was born a Sakyan, in Northern India. But it is not as a Sakyan, nor as an Indian, that one thinks of Him. He was too big for that.

To a follower of the Buddha, there can be no meaning in 'nationalism'. How can one sing 'Rule Britannia' with any degree of fervour or conviction when, according to the Buddha, one will presently die, and may be reborn as a Chinaman? Nationalism is good enough for those unenlightened and short-sighted folk who cannot see the possibilities of rebirth. What is more, it is rooted in mistaken ideas of 'me' and 'mine'.

The Buddha taught that there is nothing permanent or stable in any living being. There is nothing of which one can say, 'This am I. This is mine'. How then can a sincere Buddhist say 'This is my country,' or, 'These are my people'? If we really accept the Buddha's Teaching, we cannot think of ourselves as the nationals of any particular country. We cannot, strictly speaking, think of ourselves even as human beings, because even that state of affairs is transitory. We can only regard ourselves as beings, that is, as mind and body fluxes, ever changing, subject to birth, decay and death.

In many parts of the world today, the spirit of narrow nationalism seems to be growing stronger. People tend more and more to think of themselves as members of some nation rather than as intelligent living beings. Like a dreadful cancer, this spirit of nationalism is eating into everything that is noble and generous in human nature, replacing reason, love and honesty with its own evil substance. There are some feeble-minded people who regard this as a wholesome change. But no genuine follower of the Buddha can be misled by them.

While we live this life, as humans, let us at least have the bigness of mind to see ourselves as human beings rather than as Sinhalese, Americans, Burmese, Russians and so on, as the case may be. Let us not be so petty about our own particular national language, national dress, national customs, rites, ceremonies and background.

The Buddha was like the sun and, like sunlight, his Dharma is for all men, whatever language they speak, whatever clothes they wear, whatever country they call 'home'. The Buddha's language was Truth. He was clothed in Truth and the whole world was his home, for Truth is everywhere and for all time.

WORDS

*Better than a discourse of thousand words, imbued
with worthlessness,
is one significant sentence which, being heard,
calms one.*

DHAMMAPADA

They pour in upon us, every time we open a newspaper, every time we switch on the radio — words, words, words. Who speaks them? Who writes them? All too often we do not even bother to find out. We have no time. But quietly, subtly, insidiously, the words we read and hear are influencing us all the time. That is why people pay so highly for advertisement space in the newspapers and time on radio commercial programmes. They know that words matter a great deal, cunningly selected words, skilfully strung together so as to work on the imagination. They know that suggestive words, repeated again and again, come to be accepted as true.

And who are these people who exploit words with such care and persistence? Invariable they are people who want to sell something, be it a patent medicine or an insurance policy or a political ideology. They are all trying to put something across, and they do it in words—frightening words, inflammatory words, words that appeal to the appetites and the emotions. Rarely, if ever, do they appeal to reason and intelligence.

By appealing to reason and intelligence one encourages people to think for themselves, and that is a very dangerous thing if one has something to sell. One is on much safer ground with the emotions and appetites, and they are so many and varied that there

is plenty of scope. A critical study of newspaper advertisements can be both instructive and entertaining. One is informed that So-and-so's shirts are worn by the "Best People". One is not told why, nor is one encouraged to ask. The mere information that some nebulous class of people called the "Best" habitually wear So-and-so's shirt is considered sufficient inducement for other people to wear them. And the funniest part of the business is that So-and-so is absolutely right in his estimate of human nature. His sales prove it very satisfactorily.

Then there is the appeal to fear. Insurance companies exploit it shamelessly. One is urged to insure against all sorts of calamities. One is not told why the insurance company is so willing to give such insurance, and the question is not encouraged. The shareholders know the answer, because it appears regularly in the dividends. The majority of people who insure themselves do not need insurance. If they did, the insurance companies would be ruined.

It is the same in the realm of politics. Here too it is a question of selling something by an appeal to appetite and emotion rather than intelligence. Words are used, thousands and thousands of suggestive words that tend to deaden the critical faculty. They are repeated again and again, on public platforms, in print and over the radio, and men come to accept them as true. It is done deliberately. It is difficult to think clearly and coherently under a barrage of propaganda, and politicians know this. It is not their business to encourage clear, coherent thought.

But, as individuals, it is our business to think thus. It is our duty, if we value our sanity. In all the thousands of words poured on us by the sellers of

things, there is not one that brings peace of mind. They are words which tend to make us want things, to want the things that are for sale.

But peace of mind is not for sale. It is a gift which we give ourselves—if we are wise. It is a gift which the wise have given themselves, since the beginning of time. If we can shut out from our minds the clamour of those who are trying to sell us worthless things, we may hear one significant sentence that brings calm, a sentence such as the Buddha spoke when He said, "Whoso in the world controls this stupid, unruly craving, from him sorrows fall away, like water-drops from a lotus-leaf."

IGNORANCE—THE GREATEST TAINT.

Misconduct is a taint in a woman, niggardliness is a taint in a benefactor. All taints are evil indeed, in this world and the next. A worse taint than such as these is Ignorance, the greatest taint. Abandoning this taint, be perfect, O Bhikkhus.

DHAMMAPADA.

A Buddhist is sometimes asked why the Buddha did not tell people about certain things that are known today but were not known to His contemporaries. If He was omniscient, they argue, He must surely have known all about the Solar System, the Galaxy and so on. Then why did He not correct the current false notions about these and other matters?

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The question is reasonable enough, provided the questioner is rather smug about what we know today, and chooses to ignore the whole purpose of the Buddha's life. To underline the smugness first, can we really presume to be dogmatic about our present views, or are they subject to revision in the light of further data? For all we know, we may be as far from the truth today as were the men of the Stone-Age. A thousand years hence, if nuclear weapons have not made a dead planet of this Earth, people may consider our present ideas as more or less on a level with pre-Copernican views of the geocentric structure of the universe. And, to a Buddha-mind, the ideas that will be in vogue a thousand years hence may be as fantastically and obviously untenable.

But, more important than this is the question of what the Buddha *wanted* to tell people, because it was vitally necessary for their deliverance. Once, in a forest, He compared a few leaves in His hand with the foliage around him, as illustrative of what He had taught, when compared with what He knew. And yet, what He taught was sufficient for man's deliverance from suffering. Nothing that needed to be said was left unsaid by that Supreme Teacher.

It would surely be naive to assume that such a Being would bother to correct people's wrong ideas on such matters as the structure of the physical world. Just as a parent sees no harm in his child's happy belief in Santa Claus, so the Buddha saw no harm in existing ideas about the structure of the world. It did not matter to Him whether people thought that the Sun moved round the Earth or the Earth round the Sun. Nor will it ever matter to anybody who values the world of mind rather than the material world as relevant to human progress. A man may be good and wise, though he believes that if one travels far enough

one will come to the edge of the world. Many men, much better and wiser than we are, held that belief.

The Buddha was not concerned with knowledge as an end in itself. What then is that Ignorance which He condemned as being the greatest taint? It is the Ignorance that stands in the way of a being's progress to deliverance from suffering, the Ignorance that feeds the fires of greed and hate, the Ignorance that keeps us wandering, life after life, in *Samsara*.

We are all steeped in this Ignorance, however smart and knowledgeable we may think we are. We have not realized that *all* phenomena are transient, not worth clinging to, ever passing to destruction, to be got rid of. So we cling and crave and hope and plan, sowing the seeds of further existence in this sorrow-laden world of fleeting shadows. Of what advantage, in this context, is the knowledge that the Earth moves round the Sun? All the discoveries of science have not helped humanity a hair's breadth forward on the road to happiness. Indeed, human folly is so great that the more we learn about the material world, the smaller and meaner we seem to become. Today humanity has become so mean that it finds difficulty in seeing any alternative to suicide, like a scorpion stinging itself to death with its own venom. If this is the result of knowledge, it is better to know less. Perhaps the Buddha foresaw this when He withheld from the world so much of what He knew. He came to teach Wisdom, not to impart useless and possibly dangerous knowledge.

THE POWER OF TRUTH

In the world there surely is virtue, goodness,

Truth, cleansing, improvement,—

By this fact I make a supreme Act (assertion) of Truth.

JATAKA.

The East has long believed that there is power in the assertion of truth. There are many instances in the Buddhist Scriptures of the use of this truth-power for various purposes, such as healing the sick. It is effective when the assertion is made by one in whom the truth relied on is manifest, as when a virtuous and good person says or thinks, "By the power of the truth that there is virtue and goodness in the world may so-and-so be cured of his illness". Such a person, quite understandably, would make the assertion with more confidence than would a person whose own virtue and goodness are questionable, and his mind therefore serves as a better conductor of the truth-power. There is no doubt that faith, or confidence, is necessary.

There was a time when it was considered fashionable and "modern" to scoff at anything so intangible as thought-force. But today even the materialistic West is awakening to the fact that the mind has certain capacities which defy all attempts at explanation on modern scientific lines. Matter itself has ceased to be the dependable thing it was a few years ago, and has betrayed the materialist by turning out to be nothing more than a manifestation of energy. What is energy? Nobody knows. One can only call it by various other names and cite examples of its manifestation, such as electricity, magnetism, gravitation, heat and light. Is it not reasonable to suppose that thought also is a form of energy, and that such energy can and does affect the so-called material world?

Of course, it is not everybody who can split rocks by thinking, or, for the matter of that, generate enough thought-force even to lift a feather off the ground. But then, how many people know how to generate enough electrical energy to split a rock or even lift a feather? In comparison with the world's population, very very few. And yet, nobody will deny that electricity is a real and potent force.

The vital difference between electricity and thought-force is that whereas, in the modern world, the former has become the servant of any fool who knows how to pull a switch or press a button, the latter must still be generated and applied by each individual unaided by others, save for such advice as they may be able to give. Each individual must build his own mental dynamo and learn how to use it. Each must be a skilled technician and operator.

In the East there has been no lack of teachers, and today the methods taught by many of them are to be found in books. Supreme among such teachers was the Buddha. He understood the nature of thought-force as nobody else has understood it, and He knew that one way, *a relatively easy way*, in which such force may be generated and applied is by the Act (or assertion) of Truth (*Saccakiriya*). It must be understood, though, that the sole purpose of His life was to teach people how to win free from the suffering inherent in all existence, and not merely to teach them how to develop thought-force. That was incidental, and He did not value power for its own sake.

But there is no denying that we worldlings sometimes need the power to help our fellow beings in various ways. The Act of Truth, properly used, does give us this power. But we must be qualified to use it. We must, in our own conduct, manifest the Truth we

seek to use. The laws of Nature do not permit a libertine to exploit the truth of virtue, nor a miser the truth of generosity. If we are qualified to use it, the Act of Truth is an unfailing source of power. With it we can draw our fellows from sickness towards health, from madness towards sanity, from despair towards hope, from hate towards love.

Today, from the point of view of any kindly person who does not wish to see this earth turned into a shambles, such power is *urgently* needed. This essay is written in the hope that all such people, whatever their religion, will use it for the good of humanity.

THE HAPPY ROAD

*He who, discarding human bonds and transcending
celestial ties, is completely delivered of all bonds,—him
I call a Brahmana.*

DHAMMAPADA

The Buddha taught the way to absolute freedom from all bonds, human and celestial. To the worldling, enmeshed in human bonds such as the desire to win fame and wealth here in this life, it is hardly necessary to speak of celestial ties. Such a man does not begin to know the meaning of freedom before death overtakes him. He lives shackled to his worldly ambitions and dies with them. If those ambitions are still unfulfilled at the moment of death, as usually happens, because there is no such thing as "enough" for such a man, the chances of a happy rebirth are very slim.

But there are people who have the understanding to renounce worldly ambition in this gross sense for some-

thing higher. They know that death must come, and that it will mean leaving behind all such things as wealth and fame and worldly authority. So they live with one eye on the next life as it were, thinking of future rather than present success. Such people may get the reputation of being "unworldly", but really, they are more far-seeing than unworldly, just as a shrewd fellow who invests his money is more far-seeing than the man who spends it as soon as he gets it, but may be just as worldly.

Such foresight has its rewards, both in this life and the next, and we have the Buddha's word for it. Intelligence always pays, and the stupid have no cause to feel superior to the intelligent in that they have taken no thought for the morrow. And, when tomorrow comes, the stupid will have no justification to grumble at their bad luck, though they will certainly do so.

But, as we pointed out earlier, the intelligent person who invests in the next life is not really unworldly. He will reap the rewards of his foresight, but they will be worldly rewards, even if he is reborn in a celestial plane. He will still be in bondage and; even celestial beings are mortal. In due course, after the lapse of a long, long time, such a person will die in that celestial plane and be reborn according to the balance of his *kamma* at that death moment. He may be reborn as a human once again, or as a being in some lower plane. And so the story of life goes on. It is never done until one attains *Nibbana*. All living is in world, and all desire for happy and safe living is worldly, if it goes no further.

The great danger is that mind is unstable. The man who lives wisely and well, storing up good *Kamma*,

may not live so wisely and well when, as a result of that very good *kamma*, he is reborn in a celestial plane. The steady, plodding human caterpillar of this life may turn into the light-headed celestial butterfly of the next. And, if such a man is reborn as a human, with no memory of the past, he will not even know why he is wealthy and fortunate. He may become a play-boy and libertine.

So, the Buddha advised us to get rid of *all* bonds, human and celestial, and win final deliverance. Investment in future lives is good, but it is not enough. Such investment must be made only with a view to progress on the road to *Nibbana*. Future happiness and security must be the means to an end, the end being Freedom.

ALOOFNESS

*Seek no intimacy with the beloved, and
never with the unbeloved:*

*Not seeing the beloved, and the sight of
the unbeloved, are both painful.*

DHAMMAPADA.

Thoughts of "me" and "mine" are at the root of all our loves and hates. We may think highly of one person for his good qualities, and think poorly of another for his bad qualities, but we cannot love the one or hate the other unless there has been some personal contact. When parted from those whom we love, we feel a sense of personal loss. When forced to associate with those whom we hate, we feel a personal irritation. Both feelings are painful.

The Buddha saw that these feelings spring from the delusion of self, and are stimulated by personal contacts. The notion of self is a constant factor, and will remain so until we see things as they really are. It would be useless to pretend that we have eliminated it at the very beginning of our search for Enlightenment. So we are obliged to tackle the problem on the level of personal contacts, by making such contacts as light as possible.

Intimate association with the beloved and the unbeloved are both potentially painful. Aloofness, on the other hand, tends to lessen the intensity of such emotions and the pain they can engender. Such is the teaching of the Buddha, clear and uncompromising. Each of us is free to choose his own way of life. There may be those who will call this teaching cold and inhuman. They may say, "It is better to have loved and lost than never to have loved at all".

They are at liberty to love and lose as many times as they please, in this life and in future lives, until they realise that they are making fools of themselves. There may be others who pride themselves on being good haters. They too are free to go their own road until repeated suffering teaches them that the hater harms himself far more than he harms the object of his hate.

There are a few people, extremely few, to whom the teaching of aloofness has a strong appeal. They are the mature ones, the old campaigners of Samsara, who have had their fill of loving and hating. They are beginning to feel instinctively that freedom lies in letting go. It is to such people really that the Buddha spoke. The rest merely happened to be present, and to hear with their ears but not with their hearts.

Can such a teaching be called selfish? Surely not, when it leads to the elimination of the concept of self. Intimate association with people is *not* unselfish behaviour. It is the manure upon which the tree of Self grows and thrives, bearing in abundance its fruit of suffering. Aloofness is just the opposite of such behaviour. It is the manure upon which the tree of Wisdom grows and thrives, bearing at last the fruit of Insight.

Let us not delude ourselves. The world we live in is built upon the very notion of self which the Buddha sought to eradicate. All its activities, all its vested interests, are bound up with this basic idea. Any departure from the accepted standards of conduct will inevitably be branded as anti-social. Aloofness is such a departure, and is bound to be resented by those who love the world and its ways. Need that deter the wise?

STILLNESS

As in ocean mid-deeps

No wave arises,—but all is still,—

So be still, unmoved ;

Pride let the Bhikkhu nowhere entertain.

TUVATAKA SUTTA, SUTTA NIPATA.

Deep down in the sea, where the sea is really deep, half a mile, a mile, two miles below the surface, all is still. Here there are no tempests, no storms. There is none of the fuss and bother that beset surface waters and shallows.

So it is with people who have attained Ultimate Deliverance. So it was with the Buddha and the Arahantas. They had reached the Final Peace. Never again, for them, the flurry and turmoil, the longing and anxiety, the feverish, meaningless activity of the worldling.

The Buddha, in the stanza quoted above, advised *all* Bhikkhus to be like that. The advice holds good for lay folk as well. Although the worldling has not attained that Final Peace, he can, by a sedulous cultivation of calm, experience as it were a shadow of that stillness.

Why should he cultivate calm? The answer is simple. When one is in motion, it is difficult to judge motion in one's environment. Travelling in a moving vehicle, another vehicle, moving at the same speed in the same direction, seems to be still. An object that is actually still, like a tree, seems to be moving. One's impressions of one's environment are conditioned by one's own movement. It is so with the mind. When the mind is restless and flurried, it is difficult to realize

the deep, eternal Truths. Things that are actually changing are accepted as constant. Things that are actually constant, such as the Truths of *anicca*, *dukkha* and *anatta* (impermanence, suffering and soul-lessness) are not perceived at all. The mind keeps rushing with changing phenomena, so busy and occupied that it is unable to see clearly or deeply or truly.

So the Buddha advised stillness. The whole system of *Samatha bhavana* (meditation for calm), as taught by the Buddha, has this one object in view. The mind, when purified of all sensual thoughts and concentrated on a *Kammattana* (subject of concentration) becomes utterly still. It also grows very powerful, so powerful that such feats as levitation, clairvoyance, clair-audience, thought-reading, remembrance of past lives, and so on, become possible. But these are merely by-products of *Samatha Bhavana*. The one and only object of such meditation is stillness—stillness which leads to clear, deep, true vision.

Lay people, in their daily lives, are badly handicapped when it comes to meditation. It is not so much the actual duties of the layman that interfere, though these do take up a large proportion of the layman's life. But the worst handicap is worry. We tend to worry about what we have done, are doing and intend to do, about what has happened, is happening and is likely to happen. This worry, says the Buddha, is useless and foolish. How can one stop it? Illustrations help. In times of worry and flurry one can think of the Buddha's own illustration—the mid-deeps of the ocean, where all is still. So thinking, one can become less excited about the fussy little things that cause worry.

ZEAL

*Look now, O Bhikkhus, I urge you ;
Transient innately are all compounds ;
With zeal work out your aim.*

MAHA PARINIBBANA SUTTA

These were the last words of the dying Buddha. They were plain, simple, direct words, going straight to the heart of things. For countless aeons He had perfected Himself in order that He might teach living beings the way to end suffering, once and for all. In his final existence, as a Buddha, He bent all His tremendous power to that one end, never sparing Himself, never postponing for tomorrow that which could be done today. And at last, when that glorious life was at its end, these were the words He spoke. They crystalize the very essence of His teaching, and may well serve as a motto for all Buddhists.

We Buddhists of today are feeble specimens indeed, in comparison with the Buddha and the mighty Arahants. We most of us, regard life as desirable on the whole. We mouth the Buddha's words and profess to follow His teaching, but our actions are sadly lacking in that zeal, that wholehearted endeavour, which is necessary for success. We are like people who have queued up and are patiently waiting at a motor 'bus halting-place. The Gotama Buddha 'bus has not yet arrived. So we are waiting, kicking our heels and whiling away the time in silly gossip about motor 'buses and the service they do for the public. We are waiting to pay our few miserable cents for a ticket to Nibbana and to be carried there in comfort by Metteyya Buddha, without the slightest exertion on our part. Nothing on earth will induce us to *walk*.

But, alas, the dispensation of a Buddha is not a motor 'bus nor any other kind of conveyance in which people are carried to Nibbana. Buddhas are only teachers, though in the highest sense of the word. They teach the Way of Deliverance. Gotama Buddha's teaching still exists in the world, and if we are unable to profit by it and begin to work for Deliverance now it is futile to expect that we will achieve that end when we hear the identical teaching from Metteyya Buddha. The teaching is clear enough and cannot possibly be made clearer. If anything is lacking it is lacking in ourselves.

What then should we do? First of all we must get rid of the halting-place mentality. We must realise that Nibbana is to be attained by our own personal endeavour and that it is not a paradise to which we can be carried by a Buddha. Buddhas are powerful, more powerful by far than any other living beings. But this is something that even Buddha's cannot do, Each being must work out his own salvation.

Having once realized this, we must get going here and now, following the Buddhas teaching and making a sincere effort to live the sort of life that leads to Nibbana. "With zeal work out your aim" said the Buddha. Let us take that to heart. *With zeal* let us observe the precepts of virtue. *With zeal* let us practise the perfections. *With zeal* let us endeavour to purify and calm our minds, following the methods that he taught. Let us use the opportunities we have here and now.

SIGĀLOVĀDA SUTTA

Thus I have heard:

Once the Blessed one was dwelling in the Bamboo Grove in the Squirrels' Feeding Ground in Rajagaha.

Now at this time Sigala, a young householder, rising early in the morning, went forth from Rajagaha, and with wet hair, and wet clothes, with hands clasped and uplifted, worshipped the various quarters: east, south, west, north, the nadir and the zenith.

The Blessed one dressed himself early that morning took bowl and robe and entered Rajagaha for alms. Now he saw Sigala the young householder worshipping, and spoke to him thus:

Why, young householder, do you, rising early in the morning and leaving Rajagaha with wet hair and wet clothes, with hands clasped and uplifted, worship the various quarters—east, south, west, north, the nadir and the zenith?

Lord, my father, when he was dying, said to me: "Dear son, you should worship the various quarters". Therefore, Lord, esteeming, venerating and respecting my father's word, I rise early in the morning and leaving Rajagaha with wet hair and wet clothes, with hands clasped and uplifted worship these six quarters.

But in the Ariyan discipline, young householder, the six quarters are not to be worshipped thus.

How then, Lord, in the Ariyan discipline should the six quarters be worshipped? It would be excellent, Lord, if the Blessed One would teach me the doctrine in such a way that the six quarters be worshipped according to the Ariyan discipline.

Then listen and pay good heed, householder, and I will speak.

Very well, Lord, replied Sigala and the Blessed One said:

In as far as young householder, the Ariyan disciple has abandoned the four evil deeds, in as far as he commits no sinful action in four ways, in as far as he avoids the six causes leading to the loss of one's wealth, he, thus shunning these fourteen evils, protects the six quarters and enters the path to victory in both worlds. Here and hereafter he progresses. After the breaking up of the body, after death he is reborn in a happy existence in heaven.

What are the four evil deeds he has abandoned?

Taking the life of living beings is an evil deed, taking what is not given is an evil deed, sexual misconduct is an evil deed uttering falsehood (or lying) is an evil deed. These are the four evil deeds he has abandoned.

Thus spoke the Blessed One, and when the Sublime One had thus spoken, again the Teacher spoke as follows:

The wise do not praise killing, stealing, lying and adultery.

In what four ways does he commit no sinful action?

One who pursues a wrong course of life through desire and affection commits a sinful action. One who pursues a wrong course of life through hate commits a sinful action. One who pursues a wrong course of life through fear commits a sinful action. One who pursues a wrong course of life through ignorance commits a sinful action.

Young house holder, the Ariyan disciple does not pursue a wrong course of life through desire and affection, does not pursue a wrong course of life through hate, does not pursue a wrong course of life through fear, does not pursue a wrong course of life through ignorance. In these four ways he commits no sinful action.

Thus spoke the Blessed One, and when the Sublime One had thus spoken, again the Teacher spoke as follows:

The good reputation of him who pursues a wrong course of life through desire and affection, hate, fear and ignorance fades away, like the moon in the dark fortnight.

The good reputation of him who never pursues a wrong course of life through desire and affection, hate, fear and ignorance comes to fullness, like the moon in the bright fortnight.

What are the six causes for the loss of one's wealth that he avoids? Indulgence in liquor which brings about intoxication and heedlessness, young householder, is a cause for the loss of wealth. Sauntering the streets at unseemly hours is a cause for the loss of wealth. Visiting theatrical shows is a cause for the loss of wealth. Indulgence in gambling which brings about intoxication and negligence is a cause for the loss of wealth. Association with evil friends is a cause for the loss of wealth. Indulging in idleness is a cause for the loss of wealth.

There are, young householder, these six disadvantages in indulging in liquor which cause intoxication and negligence:

1. loss of wealth in this very life;
2. increase of quarrels;
3. susceptibility to sickness;
4. a bad reputation;
5. shameless uncovering of one's own body;
6. weakening of wisdom;

There are, young householder, these six disadvantages in sauntering the streets at unseemly hours:

1. he himself is not protected or guarded;
2. his wife and children are not protected or guarded;
3. his wealth is not protected or guarded;
4. he is suspected for crime not committed;
5. false rumours are spread about him;
6. he gets involved in various troubles;

There are these six disadvantages in visiting theatrical shows
(He harbours constantly such thoughts as :)

1. where is there dancing ?
2. where is there singing ?
3. where is there music ?
4. where is there ballad recitation ?
5. where is there hand-music ?
6. where is there playing with drums ?

There are these six disadvantages in the indulgence in gambling :

1. the victor creates enmity ;
2. the defeated grieves over his loss ;
3. loss of wealth in this very life ;
4. in a court of law his word is not accepted, has no effect ;
5. his friends and companions despise him ;
6. he is not desired by those who take or give in marriage, saying that a gambler is not fit to support a wife ;

There are, young householder, these six disadvantages in association with evil friends :

1. those who are addicted to women,
2. to gambling
3. to liquor
4. to fraudulence ,
5. to deceiving and
6. to violence are his friends and companions.

There are, young householder, these six disadvantages in indulging in idleness :

He does not work saying that :

1. it is too cold ;
2. it is too hot ;
3. it is too late ;
4. it is too early ;
5. it is too hungry ;
6. it is too full ;

Thus as he shirks his work constantly, he does not accumulate the wealth he has not already accumulated, and such wealth he already has amassed, comes to waste.

Thus spoke the Blessed One. The Sublime One, having spoken thus, further more spoke as follows :

One is a liquor friend; one says 'friend, friend', only to one's face and one is a friend and companion when one is in need.

Sleep after sunrise, adultery, revengefulness, doing harm, friendship with evil companions, hardened miserliness, these six things bring ruin to a man.

He who has bad friends and companions, he who pastures in bad conduct comes to ruin in both worlds, here and in the next.

Playing dice, greed for women and liquor, dancing and singing, sleeping by day, wrong behaviour in streets at unseemly hours, evil companionship hardened miserliness; these six things ruin a man.

They play dice, drink liquor, go to women dear as life to other men, associate with the mean and not with the wise. Such decline as the moon during the waning half.

The drunkard, poor, possessing nothing, thirsty for drinking, frequenter of the bar, sinks in debt as stone in water and ruins his family quickly.

The one who habitually sleeps by day and is active by night, ever intoxicated and gluttonous, is not fit to lead a household life.

When one shirks work saying that it is too cold, too hot and too late, the opportunities for good pass him by.

But he, who does not deem cold and heat any more than grass and does the duties of a man, never falls away from happiness.

There are these four, young householder, who should be known as enemies in the guise of friends :

1. he who only takes (without giving in return) is a foe in the guise of a friend ;
2. the man of words, not deeds, is a foe in the guise of a friend ;
3. the flatterer is a foe in the guise of a friend ;
4. the spendthrift - companion is a foe in the guise of a friend ;

In four ways, young householder, should the one who only takes (without giving in return) be known as an enemy in the guise of a friend :

1. he only takes ;
2. he gives little and expects much in return ;
3. he does his work out of fear ;
4. he associates with his friend for his own gain ;

In four ways, young householder, should the man of words, not deeds be known as an enemy in the guise of a friend ;

1. he favours you with past good intentions ;
2. he favours you with future good intentions ;
3. he treats you with kindly, but useless talk ;
4. when opportunity for service arises he pretends to be helpless ;

In four ways, young householder, should the flatterer be known as an enemy in the guise of a friend ;

1. he allows his friend to do evils ;
2. he does not endorse the good deeds of his friend ;
3. he praises him in his presence ;
4. he censures him in his absence ;

In four ways, young householder, should the spendthrift-companion be known as an enemy in the guise of a friend.

1. he is your friend in indulging in liquor ;
2. he is your friend in sauntering the streets at unseemly hours ;
3. he is your friend in visiting theatrical shows ;
4. he is your friend in indulging in gambling ;

Thus spoke the Blessed One. and when the Sublime One had spoken thus, the Teacher spoke furthermore as follows :

The friend who only takes, the friend of words and not deeds, the friend who flatters and the friend who leads you to evil, these four are enemies. Let the wise man shun them from afar, as one avoids a frightful path.

There are these four, young householder, who should be known as friends who are good-hearted :

1. he who helps is a good-hearted friend ;
2. he who is the same in pleasure and pain is a good-hearted friend ;
3. he who declares what is good or salutary is a good-hearted friend ;
4. he who sympathizes is a good-hearted friend ;

In four ways , young householder, should he who is a helper be known as a good-hearted friend :

1. he protects you when you are negligent ;
2. he protects your wealth when you are negligent ;
3. he is a refuge when you are terrified ;
4. he gives a double amount (of what you need) when occasion arises.

In four ways, young householder, should he who is the same in pleasure and pain be known as a good-hearted friend ;

1. he tells you his secrets ;
2. he conceals your secrets ;
3. he does not abandon you when you are in distress ;
4. he sacrifices even his life for your sake ;

In four ways, young householder, should he who declares what is good or salutary be known as a good-hearted friend :

1. he forbids you to do evil ;
2. he establishes you in virtue ;
3. he causes you to hear what you had not heard before ;
4. he shows you the way to heaven.

In four ways, young householder, should the sympathizer be known as a good-hearted friend :

1. he does not rejoice over your misfortune ;
2. he rejoices over your good fortune ;
3. he prevents others speaking ill of you ;
4. he praises those who speak well of you.

Thus spoke the Blessed One, and when the Sublime One had spoken thus the Teacher spoke further more as follows :

The friend who is the helper, the friend who is the same in pleasure and pain, the friend who points out what is good or salutary and the friend who is full of sympathy — the wise man should know these four friends and should associate with them again and again, as a mother her own child.

Whoso is wise and virtuous shines forth like a blazing fire. To him gathering wealth as a bee collects honey, wealth accumulates as an anthill is heaped up gradually.

Thus after gathering wealth, the layman able to lead a household life should divide his wealth into four parts. Thereby, indeed, he makes friends. Let him enjoy one portion. Let him use two to conduct his business. Let him save the fourth portion for times of distress.

How, young householder, does the Ariyan disciple protect the six quarters? These young householders are to be known as the six quarters : parents should be known as the east, teachers as the south, wife and children as the west, friends and colleagues as the north, unpaid and paid servants and workmen as the nadir and recluses and brahmins (arahats) as the zenith.

Young householder, in five ways a child should wait upon his parents as the eastern quarter :

1. by them supported , I shall support them ;
2. I shall do their duties for them ;
3. I shall protect the lineage and tradition of my family ;
4. I shall regulate my life in keeping with my inheritance ;
5. and moreover, I shall give alms (to the Sangha) in memory of my kith and kin who have passed away.

In these five ways, parents thus cared for, by their children, as the eastern quarter show their compassion to them.

1. they ward him off from evil ;
2. they establish him in that which is good and noble ;
3. they train him (for a calling) in keeping with the family tradition ;
4. they arrange a suitable partner for him ;
5. they give over his inheritance in due time.

In these five ways, young householder, parents thus waited upon by them as the eastern quarter compassionate their children.

Thus the eastern quarter is for him made safe and free from fear.

Young householder, in five ways should a pupil wait upon his teachers as the southern quarter.

1. by standing up in their presence ;
2. by ministering to them ;
3. by eager attentiveness ;
4. by ministration ;
5. by attentively receiving instruction ;

In these five ways, teachers thus cared for by their pupils as the southern quarter show their compassion to him.

1. they train him in the well trained ;
2. they make him grasp the well grasped ;
3. they instruct him in every branch of learning ;
4. they introduce him to their friends and companions ;
5. they afford him protection in every quarter ;

In these five ways, young householder, teachers waited upon by pupils as the southern quarter, compassionate their pupils in these five ways.

Thus the southern quarter is for him made safe and free from fear.

Young householder, in five ways, should a husband tend his wife as the western quarter :

1. by honour ;
2. by respect ;
3. by faithfulness ;
4. by handing over authority to her ;
5. by giving her ornaments ;

In these five ways, a wife thus cared for by her husband as the western quarter compassionates him :

1. by doing her work well ;
2. by hospitality to both her husband's and her relatives ;
3. by faithfulness ;
4. by protecting what he earns ;
5. by skill and diligence in all her duties ;

In these five ways, young householder, the wife tended as the western quarter compassionates him in these five ways.

Thus the western quarter is for him, made safe and free from fear.

Young householder, in five ways, should a clansman minister to his friends and colleagues as the northern quarter :

1. by liberality ;
2. by kind speech ;
3. by doing good in their interest ;
4. by treating them as he treats himself ;
5. by honesty ;

In these in five ways, young householder, friends and colleagues ministered as the northern quarter compassionate the clansman in these five ways :

1. when negligent, they protect him ;
2. when negligent they protect his property ;
3. when terrified they are a refuge for him ;
4. they do not forsake him when he is in distress ;
5. they honour his posterity too.

In these five ways, young householder, friends and colleagues ministered as the northern quarter compassionates the clansman in these five ways

Thus the northern quarter is for him made safe and free from fear.

Young householder, in five ways, should a master tend his unpaid and paid servants and workmen as the nadir :

1. by allotting work to them according to their strength ;
2. by supplying them with food and wages ;
3. by nursing them when sick ;
4. by sharing delicacies with them ;
5. by giving them timely relaxation ;

In five ways, unpaid and paid servants and workmen thus cared for by their master as the nadir show their compassion for him :

1. they get up before the master ;
2. they retire to rest after him ;
3. they take only what is given to them ;
4. they do their work well ;
5. they have praise for him.

In these five ways, young householder, unpaid servants and workmen thus cared by their master as the nadir compassionate him in these five ways :

Thus the nadir is for him, made safe and free from fear.

Young householder, in five ways should a layman minister to recluses and brahmins (the arahats) as the zenith :

1. by friendly actions of body ;
2. by friendly actions of speech ;
3. by friendly actions of thought ;
4. by keeping open house to them ;
5. by supplying their material needs.

In these five ways, young householder, recluses and brahmins thus ministered to as the zenith, compassionate him in these six ways.

1. they forbid him to do evil ;
2. they establish him in virtue ;
3. they wish him well with kindly thoughts ;
4. they teach him what he had not heard before ;
5. They correct and purify what he has heard ;
6. they reveal to him the path to heaven.

In these five ways, young householder, recluses and brahmins thus ministered to as the zenith, compassionate him in these six ways.

Thus the zenith is for him, made safe and free from fear.

Thus spoke the Blessed One, and when the Sublime One had so spoken the Teacher again spoke as follows :

The mother and father are the eastern quarter, teachers are the southern quarter, children and wife are the western quarter, friends and colleagues are the northern quarter, unpaid and paid servants and workmen are the nadir, and recluses and brahmins the zenith. He who venerates these quarters is fit to lead the household life.

Wise, virtuous, gentle, knowing his obligations as a householder humble and not stubborn, such win renown.

One who is energetic, not lazy unquailing in distress, perfect, discerning, such win renown.

Treating others kindly, ever wishing to make friends, easily spoken to, unselfish, and giving advice and guidance to his fellows, such win renown.

Liberality, kind speech, doing good in the interest of others, impartiality towards others at suitable places as the occasion demands, these kind dispositions are to the world as the linchpin is to the carriage that moves.

Lacking these dispositions no mother will receive the honour and respect her child should pay her ; nor will a father, just because he is a parent. Since the wise give thought to these dispositions they attain greatness and earn the praise of the world.

When the Blessed One had thus spoken, Sigala, the young householder said as follows :

Excellent, Lord, excellent! as if one should set upright that which had been upside down, or cause to be uncovered that which had been hidden, or show the way to one who had gone astray, or carry a lamp into the darkness, saying "Those with eyes will see forms". Just so hath the Truth been proclaimed by the Blessed One, in various ways, and I go to this Blessed One to the Dhamma and to the Sangha, as my refuge. May the Blessed One call me his lay-follower, from this day forth, as long as life lasts.

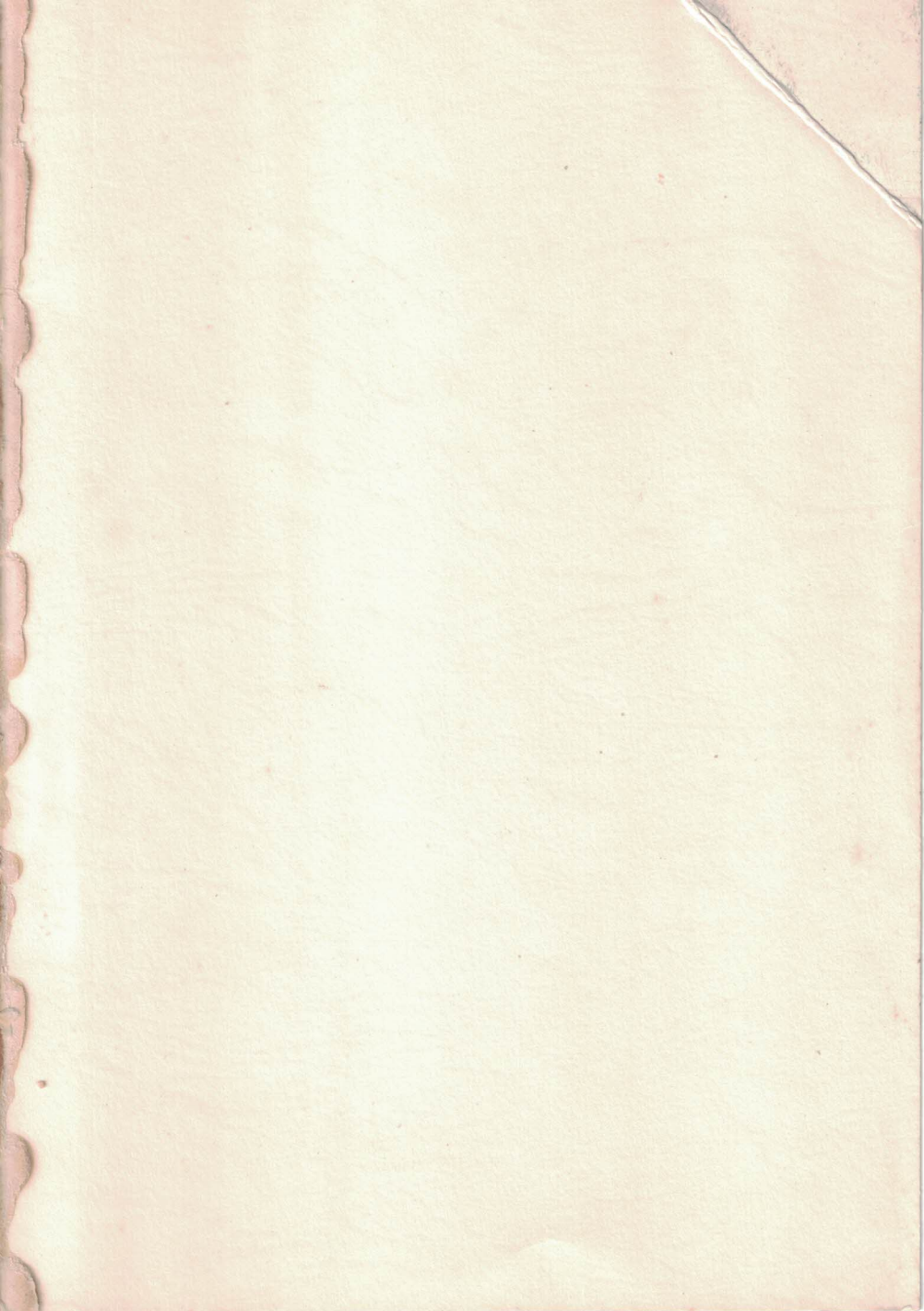
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